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L. MARIA CHILD, Editor. Without Concealment-----Without Compromise. DAVID LEE CHILD, Assistant Editor.

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Selections.

MESSAGE FROM THE PRESIDENT, ACCOMPANYING THE TREATY.

I have the satisfaction to communicate to the Senate the results of the negotiations recently had in this city with the British minister, special and extraordinary.

The results comprise,

1st. A treaty to settle and define the boundaries between the territories of the United States and the possessions of her Britannic majesty in North America, for the suppression of the African slave trade, and the surrender of criminals, fugitives from justice, in certain cases.

2d. A correspondence on the subject of the interference of the colonial authorities of the British West Indies with American merchant vessels driven by stress of weather, or carried by violence into the ports of those colonies.

3d. A correspondence upon the subject of the attack and destruction of the steamboat Caroline.

4th. A correspondence on the subject of impressment.

If this treaty shall receive the approbation of the Senate, it will terminate a difference respecting boundary which has long subsisted between the two governments—has been the subject of several ineffectual attempts at settlement, and has sometimes led to great irritation, not without danger of disturbing the existing peace. Both the United States and the States more immediately concerned have entertained no doubt of the validity of the American title to all the territory which has been in dispute; but that title was controverted, and the government of the United States had agreed to make the dispute a subject of arbitration. One arbitration had been actually had, but had failed to settle the controversy; and it was found, at the commencement of last year, that a correspondence had been in progress between the two governments for a joint commission, with an ultimate reference to an umpire or arbitrator, with authority to make a final decision. That correspondence, however, had been retarded by various occurrences, and had come to no definite result when the special mission of Lord Ashburton was announced. This movement on the part of England afforded, in the judgment of the executive, a favorable opportunity for making an attempt to settle this long-existing controversy by some agreement or treaty, without further reference to an arbitrator. It seemed obviously proper that, if this purpose were entertained, consultation should be had with the authorities of the States of Maine and Massachusetts. Letters, therefore, of which copies are herewith communicated, were addressed to the governors of those States suggesting that commissioners should be appointed by each of them, respectively, to repair to this city to confer with the authorities of this government, on a line by agreement or compromise, with its equivalents and compensations. This suggestion was met by both States in a spirit of candor and patriotism, and promptly complied with. Four commissioners on the part of Maine, and three on the part of Massachusetts, all persons of distinction and high character, were duly appointed and commissioned, and lost no time in presenting themselves at the seat of the government of the United States. These commissioners have been in correspondence with this Government during the period of the discussions; have enjoyed its confidence and freest communications: have aided the general object with their counsel and advice; and in the end, have unanimously signified their assent to the line proposed in the treaty.

Ordinarily, it would be no easy task to reconcile and bring together such a variety of interests in a matter in itself difficult and perplexed; but the efforts of the government in attempting to accomplish this desirable object, have been seconded and sustained by a spirit of accommodation and conciliation on the part of the States concerned, to which much of the success of these efforts is to be ascribed.

Connected with the settlement of the line of the Northeastern boundary, so far as it respects the States of Maine and Massachusetts, is the continuation of that line along the highlands to the northwesternmost head of Connecticut river. Which of the sources of that stream is entitled to this character has been matter of controversy and of some interest to the State of New Hampshire. The king of the Netherlands decided the main branch to be the northwesternmost head of the Connecticut. This did not satisfy the claim of New Hampshire. The line agreed to in the present treaty follows the highlands to the head of Hall's stream, and thence down that river, embracing the whole claim of New Hampshire, and establishing her title to 100,000 acres of territory, more than she would have had by the decision of the king of the Netherlands.

By the treaty of 1783, the line is to proceed down the Connecticut river to the 45th degree of north latitude, and thence west by that parallel, till it strikes the St. Lawrence. Recent examinations having ascertained that the line heretofore received as the true line of latitude between those points was erroneous, and that the correction of this error would not only leave, on the British side, a considerable tract of territory, heretofore supposed to belong to the States of Vermont and New-York, but also Rouse's Point, the site of a military work of the United States; it has been regarded as an object of importance, not only to establish the rights and jurisdictions of those States, up to the line to which they have been considered to extend, but also to comprehend Rouse's Point within the territory of the United States. The relinquishment by the British government of all the territory south of the line heretofore considered to be the true line has been obtained; and the consideration for this relinquishment is to enure, by the provisions of the treaty, to the States of Maine and Massachusetts.

The line of the boundary, then, from the source of the St. Croix to the St. Lawrence, so far as Maine and Massachusetts are concerned, is fixed by their own consent, and for considerations satisfactory to them; the chief of these considerations being the privilege of transporting the lumber and agricultural products grown and raised in Maine, on the waters of the St. John's and its tributaries down that river to the ocean, free from imposition or disability. The importance of this privilege, perpetual in its terms, to a country covered at present by pine forests of great value, and much of it capable hereafter of agricultural improvement, is not a matter upon which the opinion of intelligent men is likely to be divided.

So far as New Hampshire is concerned, the treaty secures all that she requires, and New-York and Vermont are quieted to the extent of their claim and occupations. The difference which would be made in the northern boundary of the two States, by correcting the parallel of latitude, may be seen in Tanner's maps, (1836) new atlas. Maps Nos. 6 and 9.

From the intersection of the 45th degree of north latitude with the St. Lawrence, and along that river and the lakes to the water communication between Lake Huron and Lake Superior, the line was definitively agreed on by the commissioners of the two governments, under the 6th article of the treaty of Ghent. But between this last mentioned point and the Lake of the Woods, the commissioners acting under the 7th article of that treaty, found several matters of disagreement, and therefore made no joint report to their respective governments. The first of these was Sugar Island, or St. George's Island, lying in St. Mary's river, or the water communication between Lakes Huron and Superior. By the present treaty this island is embraced in the territories of the United States. Both from soil and position, it is regarded as of much value.

Another matter of difference was the manner of extending the line from the point at which the commissioners arrived, north of Isle Royale, in Lake Superior to the Lake of the Woods. The British commissioner insisted on proceeding to the Fond du Lac, at the southwest angle of the lake, and thence by the river St. Louis to the Rainy lake. The American commissioner supposed the true course to be to proceed by way of the Dog river.—Attempts were made to compromise this difference, but without success. The details of these proceedings are found at length in the printed, separate reports of the commissioners.

From the imperfect knowledge of this remote country, at the date of the treaty of peace, some of the descriptions in that treaty do not harmonize with its natural features as now ascertained. "Long lake" is nowhere to be found under that name.—There is reason for supposing, however, that the sheet of water intended by that name, is the estuary at the mouth of Pigeon river. The present treaty adopts, therefore, that estuary and river, and afterwards pursues the usual route, across the height of land by the various portages and small lakes, till the line reaches Rainy lake; from which the commissioners agreed on the extension of it to its termination, in the northwest angle of the lake of the Woods. The region of country on the near shore of the lake, between Pigeon river on the north, and Fond du Lac and the river St. Louis on the south and west, considered valuable as a mineral region, is thus included within the United States. It embraces a territory of four millions of acres, northward of the claim set up by the British Commissioner under the treaty of Ghent. From the height of land at the head of Pigeon river, westerly to the Rainy lake, the country is understood to be of little value, being described by surveyors, and marked on the map as a region of rock and water.

From the northwest angle of the Lake of the Woods, which is found to be in latitude 45 deg. 23 min. 55 sec. north, existing treaties require the line to be run due south to its intersection with the 25th parallel, and thence along that parallel to the Rocky mountains.

After sundry informal communications with the British minister upon the subject of the claims of the two countries to territory west of the Rocky mountains, so little probability was found to exist of coming to any agreement on that subject at present, that it was not thought expedient to make it one of the subjects of formal negotiations, to be entered upon between this government and the British minister, as part of his duties under his special mission.

By the treaty of 1783, the line of division along the rivers and lakes, from the place where the 45th parallel of north latitude strikes the St. Lawrence, to the outlet of Lake Superior, is invariably to be drawn through the middle of such waters, and not through the middle of their main channels. Such a line, if extended according to the literal terms of the treaty, would, it is obvious, occasionally intersect islands. The manner in which the commissioners of the two governments dealt with this difficult subject, may be seen in their reports. But where the line, thus following the middle of the river or water course, did not meet with islands, yet it was liable sometimes to leave the only practicable navigable channel altogether on one side. The treaty made no provision for the common use of the waters by the citizens and subjects of both countries.

It has happened, therefore, in a few instances, that the use of the river, in particular places, would be greatly diminished, to one party or the other, if, in fact, there was not a choice in the use of channels and passages. Thus at the Long Sault, in the St. Lawrence, a dangerous passage, practicable only for boats, the only safe run is between the Long Sault islands and Barnhardt's island, all of which belong to the United States, on one side, and the American shore on the other. On the other hand, by far the best passage for vessels of any depth of water, from Lake Erie into the Detroit river, is between Bois Blanc, a British island, and the Canadian shore. So again there are several channels or passages, of different degrees of facility and usefulness, between the several islands in the river St. Clair, at or near its entry into the lake of that name. In these three cases, the treaty provides that all the several channels and passages shall be free and open to the use of the citizens and subjects of both parties.

The treaty obligations subsisting between the two countries for the suppression of the African slave trade, and the complaints made to this government within the last three or four years, many of them but too well founded, of the visitation, seizure and detention of American vessels on that coast, by British cruisers, could not but form a delicate and highly important part of the negotiations which have now been held.

The early and prominent part which the government of the United States has taken for the abolition of this unlawful and inhuman traffic, is well known. By the tenth article of the treaty of Ghent, it is declared that the traffic in slaves is irreconcilable with the principles of humanity and justice, and that both his majesty and the United States are desirous of continuing their efforts to promote its entire abolition; and it is thereby agreed that both the contracting parties shall use their best endeavors to accomplish so desirable an object. The Government of the United States has, by law, declared the African slave trade piracy: and at its suggestion other nations have made similar enactments. It has not been wanting in honest and zealous efforts, made in conformity with the wishes of the whole country, to accomplish the entire abolition of the traffic in slaves *upon the African coast*; but these efforts and those of other countries, directed to the same end, have proved, to a considerable degree, unsuccessful.—Treaties are known to have been entered into some years ago between England and France, by which the former power, which usually maintains a large naval force on the African station, was authorized to seize and bring in for adjudication, vessels found engaged in the slave trade under the French flag.

It is known, that in December last, a treaty was signed in London by the representatives of England, France, Russia, Prussia, and Austria, having for its professed object, a strong and united effort of the five powers to put an end to the traffic. This treaty was not officially communicated to the government of the United States, but its provisons and stipulations are supposed to be accurately known to the public. It is understood to be not yet ratified on the part of France.

No application or request has been made to this government to become party to this treaty; but the course it might take in regard to it, has excited no small degree of attention and discussion in Europe, as the principle upon which it is founded and the stipulations which it contains, have caused warm animadversions and great political excitement.

In my message at the commencement of the present session of Congress, I endeavored to state the principles which this government supports respecting the right of search and the immunity of flags.—Desirous of maintaining these principles fully, at the same time that existing obligations should be fulfilled, I have thought it most consistent with the honor and dignity of the country, that it should execute its own laws, and perform its own obligations, by its own means and its own power. The examination or visitation of the merchant vessels of one nation by the cruisers of another, for any purpose except those known and acknowledged by the law of nations, under whatever restraints or regulations it may take place, may lead to dangerous results. It is far better by other means, to supersede any supposed necessity, or any motive, for such examination or visit. Interferences with a merchant vessel by an armed cruiser, is always a delicate proceeding, apt to touch the point of national honor, as well as to affect the interests of individuals. It has been thought, therefore, expedient, not only in accordance with the stipulations of the treaty of Ghent, but at the same time as removing all pretext on the part of others for violating the immunities of the American flag upon the seas, as they exist and are defined by the laws of nations, to enter into the articles now submitted to the Senate.

The treaty which I now submit to you, proposes no alteration, mitigation, or modification of the rules of the law of nations. It provides simply that each of the two governments shall maintain on the coast of Africa a sufficient squadron to enforce, separately and respectively, the laws, rights, and obligations of the two countries, for the suppression of the slave trade.

Another consideration of great importance has recommended this mode of fulfilling the duties and obligations of the country. Our commerce along the western coast of African is extensive, and supposed to be increasing. There is reason to think that in many cases those engaged in it have met with interruptions and annoyances, caused by the jealousy and instigation of rivals engaged in the same trade. Many complaints on this subject have reached the government. A respectable naval force on the coast is the natural resort and security against further occurrences of this kind.

The surrender to justice of persons who, having committed high crimes, seek an asylum in the territories of a neighboring nation, would seem to be an act due to the cause of general justice, and properly belonging to the present state of civilization and intercourse. The British Provinces of North America are separated from the States of the Union by a line of several thousand miles, and along portions of this line the amount of population on either side is quite considerable, while the passage of the boundary is always easy.

Offenders against the law on the one side, transfer themselves to the other. Sometimes, with great difficulty, they are brought to justice, but very often they wholly escape. A consciousness of immunity, from the power of avoiding justice in this way, instigates the unprincipled and reckless to the commission of offenses, and the peace and good neighborhood of the border are consequently often disturbed.

In the cases of offenders fleeing from Canada into the United States, the governors of States are often applied to for their surrender, and questions of a very embarrassing nature arise from these applications. It has been thought highly important, therefore, to provide for the whole by a proper treaty stipulation. The article on the subject in the proposed treaty is carefully confined to *such offenses as all mankind agree to reward as heinous and destructive of the security of life and property.* In this careful and specific enumeration of crimes, the object has been to exclude all political offenses, or criminal charges arising from wars or intestine commotions. Treason, misprison of treason, libels, desertion from military service, and other offenses of similar character, are excluded.

And, lest some unforeseen inconvenience or unexpected abuse should arise from the stipulation, rendering its continuance, in the opinion of one or both of the parties, not longer desirable, it is left in the power of either to put an end to it at will.

The destruction of the steamboat Caroline at Schlosser, four or five years ago, occasioned no small degree of excitement at the time, and became the subject of correspondence between the two governments. That correspondence having been suspended for a considerable period, was renewed in the spring of last year; but no satisfactory result having been arrived at, it was thought proper, though the occurrence had ceased to be fresh and recent, not to omit attention to it on the present occasion. It has only been so far discussed in the correspondence now submitted, as it was accomplished by a violation of the territory of the United States. The letter of the British minister, while he attempts to justify that violation upon the ground of a pressing and overruling necessity, admitting, nevertheless, that even if justifiable, an apology was due for it, and accompanying this acknowledgment with assurances of [illegible] bility of national territory, has seemed to me sufficient to warrant forbearance from any further remonstrance against what took place, as an aggression on the soil and territory of the country.

On the subject of *the interference of the British authorities in the West Indies*, a confident hope is entertained, that the correspondence which has taken place, showing the grounds taken by this government, and the engagements entered into by the British minister, will be found such as to satisfy the just expectation of the people of the United States.

The impressment of seamen from merchant vessels of this country by British cruisers, although not practised in time of peace, and, therefore, not at present a productive cause of difference and irritation, has, nevertheless, hitherto been so prominent a topic of controversy, and is so likely to bring on renewed contentions at the first breaking out of an European war, that it has been thought the part of wisdom now to take it into serious and earnest consideration. The letter from the Secretary of State to the British minister explains the ground which the government has assumed, and the principles which it means to uphold. For the defense of these grounds and the maintenance of these principles, the most perfect reliance is placed on the intelligence of the American people, and on their firmness and patriotism, in whatever touches the honor of the country, or its great and essential interests. JOHN TYLER.

Washington, August 11, 1842.

INTERVIEW WITH LORD ASHBURTON.

The Executive Committee of the *American and Foreign Anti-Slavery Society*, apprehending that the tenth article of the treaty lately concluded between the British minister and our government, might be used to the injury of fugitive slaves escaping into Canada, appointed a committee to wait on Lord Ashburton, before he left the country. Gerrit Smith being in New-York, was invited to accompany them. We extract the following from the New-York Evangelist:

The delegation, after congratulating the British envoy on the successful termination of his mission, informed him of the particulars of the case of Nelson Hackett, a slave, who fled from Arkansas to Canada, where his pursuers overtook him, had him arrested on a charge of stealing a coat, gold watch, and horse, of his master. Hackett was imprisoned, and meantime a grand jury in Arkansas indicted him. A demand was forwarded from the governor of Arkansas to the governor-general of Canada, for his surrender. Sir Charles Bagot complied, and Hacket was taken back to Arkansas. The delegation stated to Lord A. their apprehensions that such a course, occurring without any treaty stipulation, there was great cause of apprehension that under the tenth article of the treaty, which provides for the mutual surrender of all persons charged with certain specified crimes, no fugitive slave would be safe in Canada, especially when it is notorious that slaveholders alledge crimes against fugitive slaves, as one expedient for their reclamation.

Lord Ashburton went into an explanation of the tenth article, and mentioned several particulars of the discussion that took place, both on that topic, and others relating to slaves. Much of what he said, it is not proper, of course, to publish; but there appears no impropriety in saying thus much: He said that it was very desirable to have an article in the treaty to meet cases similar to that of Holmes, who fled from Canada into Vermont, and to the cases that would frequently arise, considering the extent of the bordering lines, and the temptation for criminals to flee across the lines in hope of securing themselves from arrest and punishment. The governor of Canada was anxious that deserters should be included; but as he learned that a claim would be put in for the delivering up of fugitive slaves, he abandoned the question of deserters from H. B. M.'s possessions. He was also very desirous to secure the delivery of mutineers, but did not press it, lest it should involve, on the part of his government, the delivery of slaves situated as were those on board the Creole. With regard to the case of the slave Hackett, he did not know all the facts. Sir Charles Bagot was known to him, and he did not believe he would do anything intentionally wrong. But he had just entered upon his duties, and was probably desirous, at that juncture, of promoting good feeling with his great neighbor. The fact that the slave had taken his master's watch, was a circumstance that probably went against him. "Had he only taken the horse," said Lord A. [looking at Gerrit Smith significantly, though he could not be supposed ever to have read the advice of that gentleman to fugitive slaves,] "he would not probably have been surrendered; for you know the horse was necessary for his escape." Lord A. said, that in framing the tenth article, great care had been taken to provide that inferior magistrates in Canada should have no authority to surrender fugitives, as had been urged by the other party, and that only the governor himself could perform an act of so great importance. Great care would be taken, he had no doubt, to protect the innocent, and that the taking of any article necessary to effect an escape, would not be considered felonious. If, said he, the operation of the tenth article proves injurious, he had no doubt the British government would put an end to it, agreeably to another provision of the treaty, viz: "The tenth article shall continue in force until one or the other party shall signify its wish to terminate it, and no longer." Lord A. said that when the delegation came to read his correspondence with Mr. Webster, they would see that he had taken all possible care to prevent any injury being done to the people of color; that if he had even been willing to introduce an article including cases similar to that of the Creole, his government would never have ratified it; as they will adhere to the great principles they have so long avowed and maintained; and that the friends of the slave in England would be very watchful to see that no wrong practice took place under the tenth article.

The delegation now rose; and after thanking Lord A. for the candid and satisfactory manner in which he had received their communications, and answered their inquiries, wishing the divine blessing for the part he had taken in perpetuating peace between the respective countries, and protecting the rights of the oppressed, and a safe and speedy return to his native land, took their leave, highly gratified with the courtesy, frankness, intelligence, and philanthropy of this distinguished nobleman.

Believing the above statement will be interesting to your readers, especially to those who labor and pray for the slave—for the poor fugitive, particularly—that it will tend to quiet the fears of the twelve thousand colored inhabitants of Canada, (most of whom have fled from southern slavery,) and their numerous friends on both sides the lines; and that there will be found an additional occasion for thankfulness to God that He has, through the instrumentality of the American and British ministers, brought about a peace that will, it is hoped, be lasting, I remain, very respectfully, yours,

LEWIS TAPPAN.

OFFICIAL CORRESPONDENCE IN CONNECTION WITH THE BRITISH TREATY.

EXTRADITION AND SUPPRESSION OF THE SLAVE TRADE.

Lord Ashburton to Mr. Webster.

Washington, Aug. 9, 1842.

Sir:—By the third article of the convention which I have this day signed with you, there is an agreement for the reciprocal delivery, in certain cases, of criminals from justice; but it becomes necessary that I should apprise you that this article can have no legal effect within the dominions of Great Britain, until confirmed by act of Parliament. It is possible that Parliament may not be in session before the exchange of the ratification of the convention, but its sanction shall be asked at the earliest possible period, and no doubt can be entertained that it will be given. In her majesty's territories in Canada, where cases for acting under this convention are likely to be of more frequent occurrence, the governor-general has sufficient power, under the authority of local legislation, and the convention will there be acted upon so soon as its ratification shall be known; but it becomes my duty to inform you of the short delay which may possibly intervene in giving full effect to it where the confirmation by Parliament becomes necessary for its execution. [illegible] high consideration. ASHBURTON.

Hon. Daniel Webster.

Mr. Paine to Mr. Webster.

Washington, May 2, 1842.

Sir:—The agreement between commander William Tucker, of the British navy, and myself, is so connected with numerous instructions respecting proceedings on the coast of Africa, that I should furnish a copy of all if the object were to justify myself; but as the wish of the State department seems to be to ascertain the nature of the agreement itself, and the action of myself thereon, and as I wish to forward this view promptly, I shall restrict myself to these points, commencing with the agreement, of which the following is a copy:

"Commander William Tucker, of her Britannic majesty's sloop Wolverine, and senior officer on the west coast of Africa, and Lieutenant John S. Paine, commanding the United States' schooner Grampus, in order to carry into execution, as far as possible, the orders and views of their respective governments respecting the suppression of the slave trade, hereby request each other and agree to detain all vessels under American colors found to be fully equipped for, and engaged in the slave trade; that if proved to be American property, they shall be handed over to the United States' schooner Grampus, or any other American cruiser; and that if proved to be Spanish, Portuguese, Brazilian, or English property, to any of her Britannic majesty's cruisers employed on the west coast of Africa, for the suppression of the slave trade, so far as their respective laws and treaties will permit.

Signed and exchanged at Sierra Leone, this 11th day of March, 1840.

JOHN S. PAINE,
Commanding United States' schooner Grampus.
WILLIAM TUCKER,
Commanding H. B. M. sloop Wolverine.

The objections of this agreement were mainly—

1st. To meet the very common case with slavers, that of having on board two sets of papers.

2d. To let it be known that there subsisted between the British and American force a good understanding, and a disposition to co-operate for the purpose indicated, as far as possible, without violating existing treaties.

A copy was forwarded by me to the Navy department, to which I received the following reply:

Navy Department, June 4, 1840.

Sir:—Your letter of 23d March last, with its enclosures, has been received.

The instructions given you, for your government, when you left the United States, while they indicated a friendly co-operation with the commanders of the British cruisers in the suppression of the slave trade on the coast of Africa as likely to aid in detecting the frauds resorted to by those engaged in it, for the purpose of avoiding discovery and escaping punishments, were not intended to authorize any such arrangement as that which appears you have made with the commander of her Britannic majesty's sloop Wolverine, and by which you delegated to that officer the right to seize vessels under American colors, and under certain circumstances, to detain them, with the view of turning them over to the Grampus, or other United States' cruisers.

Such a delegation of power is not only unauthorized by your instructors, but contrary to the established and well-known principles and policy of your government, and is therefore not sanctioned by the department.

You will make known the views of the department on this subject to the commander of the Wolverine, and inform him that the arrangement made with him, having been disapproved by your government, cannot, on your part, be complied with; the great object of the co-operation being to obviate the difficulties of capture, growing out of assuming Portuguese, English, Spanish, or Brazilian colors, when overhauled by an American, or American colors when overhauled by a British cruiser.

For this purpose, you are authorized to cruise in company and in co-operation with any British vessel of war employed on the slave coast, in the pursuit of objects similar to your own.

I am, respectfully, your obedient servant,

J. K. PAULDING.

Lieut. John S. Paine, commanding U. S. schooner Grampus, Sierre Leone, coast of Africa.

In compliance with this, I addressed Captain Tucker, as follows:

U. S. Schooner Grampus,
April 27th, 1841.

Sir:—I am directed to make known to you the views of my government respecting the agreement signed and exchanged with you on the 11th March, 1840. at Sierra Leone.

The Secretary of the Navy says:—Inform him that the arrangement made with him having been disapproved by your government, cannot, on your part, be complied with; the great object of the co-operation being to obviate the difficulties of capture, growing out of the practice adopted by slavers, of assuming Portuguese, English, Spanish, or Brazilian colors, when overhauled by American, or American colors when overhauled by a Bristish cruiser. For this purpose, you are authorized to cruise in company and in co-operation with any British vessel of war employed on the slave coast, in pursuit of objects similar to your own.

From the above extract you will perceive that the Secretary of the Navy at Washington is careful to avoid giving countenance to the practice of detaining American vessels, even though they be slavers, unless by American vessels of war.

The best, if not the only means of co-operation left, would seem to be, exchanging information, or cruising in company.

If any thing can be affected by this vessel within such limits, while on the coast, it will be gratifying to me to aid you, or any of her majesty's officers, in forwarding so desirable an object.

I am, with very high respect, sir, your obedient servant,

JOHN S. PAINE,
Lieut. Commanding.

Captain Wm. Tucker, commanding H. B. M. sloop Wolverine, and senior officer of H. B. M. naval force on the coast of Africa.

Hoping to meet Capt. Tucker, I did not despatch the letter; but finally, finding his successor had arrived, I addressed him the following:

U. S. Schooner Grampus,
Sierra Leone, June 17, 1841.

While cruising here last year, I had made an arrangement with commander Wm. Tucker, of a similar character to that recommended; which, however, was not approved by the Secretary of the Navy, and as I have not fallen in with Capt. Tucker since the receipt of a communication from Washington on the subject, I have deemed it proper to enclose to you a letter to Capt. Tucker, with a copy of the agreement referred to therein.

In conclusion, I tender to you my sincere wishes for your success in the prosecution of duties so interesting to the cause of humanity.

I am, with respect, your obedient servant,

JOHN S. PAINE,
Lieut. Commanding.

Captain —— ——, commanding H. B. M. ship Iris, senior officer on the western coast of Africa.

Any expression of my opinion of Mr. Paulding's letter to me would have been improper, and would still be indecorous. I shall be grateful to be informed if you think any explanation or defense necessary. I have never believed so.

I have the honor to be, with the highest respect, sir, your obedient servant,

JOHN S. PAINE,
Commander U. S. Navy.

Hon. Daniel Webster, Secretary of State.

THE TREATY WITH GREAT BRITAIN.

The New-York Courier and Enquirer thus responds to the remarks of the New-York American, in our last:

The interpretation given by the American, to the tenth article is, we submit, utterly untenable. The surrender of fugitives is only to take place "upon such evidence of criminality as, according to the laws of the place where the fugitive or person so charged should be found, would justify his apprehension and commitment for trial *if the crime or offence had there been committed.*" Would the British authorities any where surrender up a runaway slave under this clause of the treaty? We think not. How *could* such an offense be committed there, when they *have* no slaves to run away? And even in such an aggravated case of murder and piracy as that of the Creole, no surrender would take place, for it is impossible such a case can occur under British jurisdiction; and further, such murder and piracy as was there committed, is, according to English law, neither offense, nor crime.

The American admits that the case we put to show the inconsistency of an interference on our part with the slave markets of other countries, is unanswerable in the eye of reason, morality, and religion. He imagines a reply for a diplomatist which a diplomatist must be sadly at fault if he could not answer—but passing that, we ask where was the necessity that we should assume an obligation to act in a manner inconsistent with reason? Why *expose* the embarrassments and the inconsistencies "to which the elements of slavery mixed up with our institutions of freedom has given rise?" Is it *politic?* Above all, admitting that we were called upon to put forth our power to suppress the slave trade, why did we enter into a solemn engagement with *England* to do it? Why engage to *her* to incur a fixed expense, and employ a fixed force? We might have incurred the expense and employed the force if we liked; but why should we solemnly bind ourselves to a foreign nation to do it? That is the great point, and to which we can conceive no answer. A foreign alliance for any purpose is contrary to the established policy of the country; and one for *this* purpose, more so than any other.

From the British and Foreign Anti-Slavery Reporter.

LETTER FROM DEMERARA.

Demerara, 14th May, 1842.

"I have just seen, and send to you by this mail, a copy of last night's *Guiana Times*—a paper remarkable for anything rather than applauding, whether the character or behavior of the black population, or for affection to the principles or influence of religion. When I read in the 'summary to go by the packet,' the prominent capitals '*Pros and Cons of the free system in British Guiana*,' I was fully prepared for the gloomiest picture that imagination might paint of the idleness and extravagance of the laborers, and the ruin of the country as the inevitable result, notwithstanding their boasted religious advantages, whether among the establishment or the sectaries. But what was my agreeable surprise, when the first sentiment I read discovered a tacit acknowledgment of a former indulgence in 'extreme opinions,' in regard to the results of slave emancipation, and an encomium passed on the population of 'new freemen,' which, from the lips of any 'gentleman of the anti-slavery society,' would have been pronounced 'extreme exaggeration,' evincing the grossest partiality. After admitting that the 'predictions' of the 'INVETERATELY PREJUDICED PLANTERS OF THE OLD SCHOOL' *have signally failed*, insomuch that '*the new freemen have not broken out into criminal excesses, degenerated into outrageous vices*, OR DIED OFF FOR WANT OF BEING COMPELLED TO TAKE CARE OF THEIR PERSONS; he illustrates this remarkable testimony as follows: If we are not entitled to judge the hearts and consciences of men, and to say that the community, as a whole, has improved in point of virtuous principle, this, at least, is not to be disputed, that the stride it has made in that external decorum, which is like the homage which vice pays to virtue, *must outstrip the highest conceptions of all but personal observers.* The degradation and inhumanity of a general system of licentiousness, the prevalence of the institution of marriage has every where rectified. The river no longer resounds on the peaceful Sabbath-day, with the FORCED MIRTH of the children of bondage, plying their unintermitted tasks; but every thoroughfare is crowded with well dressed peasants, independently following the bent of pious inclinations, and thronging to places of divine worship. Even among the late owners of slave property, to be immoral has become unfashionable, and to be profane is no longer accounted genteel.

* * * Want, the tempter to so many deviations from propriety of conduct, is unknown to the great mass, while the indolence, induced by the climate, indisposes them to the violent long-sustained bursts of passion familar to regions in which all the faculties of the mind are in a state of constant activity and energy. Lying, thieving, cunning, and other vices and defects, have ceased to characterize peculiarly the laborer in these parts; as he, ceasing to be the abject instrument of another's will, has acquired self-respect, and learned fit notions of the value of a good reputation. *In respect to these and similar results of the passing of the Emancipation Act, we encounter few planters even hardy enough to pretend to doubt the happiness of the change which has been so suddenly accomplished!*" A testimony like this, from such a quarter, I doubt not you will account invaluable; inasmuch as no one can suspect its editor of being tainted with anti-slavery principles.

LORD ASHBURTON.

The New-York Tribune says: "We understand that Lord Ashburton expressed himself delighted with his journey from Boston to New-York; especially with his trip down the Hudson, the beautiful scenery of which, and the vast improvements exhibited, afforded him sincere gratification. In 1797, while on a visit to the United States, he went from New-York to Albany, on the river, but it was rather in the character of a "voyageur;" one of the clumsy sloops of that day being the best packet he could procure, and the passage occupying some days in its completion. Thence he proceeded to the lakes. There was but one log cabin at that time in what is now the city of Buffalo, and himself and friends hesitated whether it would be best to seek shelter in it, or to lie out in the open fields. The mighty contrast he has witnessed in his recent excursion seems more like the work of magic than the natural course of events, causing to his mind the deepest astonishment and admiration. It must be a source of heartfelt gratification to him to reflect that the peace and prosperity of those luxuriant hills and vales, those busy cities, towns, and hamlets, have been still farther secured by his own successful exertions and the negotiations just terminated."

The following extract from Lord Ashburton's correspondence with Mr. Webster indicates an honest and noble character:

"I trust, sir, that you will have perceived in the course of my hitherto informal communications with you, that I approach my duties generally without any of those devices and manœuvres which are supposed, I believe ignorantly, to be the useful tools of ordinary diplomacy. With a person of your penetration they would avail as little as they would with the intelligent public of the two great enlightened countries of whose interests we are treating. I know no other mode of acting than an open, plain dealing; and I therefore disregard, willingly, all the advantage of complying with the invitation given me to be the first to speak on this question of the eastern boundary."

Meeting of Lord Ashburton and Louis Phillippe.—In the year 1798, Lord Ashburton, with one or two friends, paid a visit to the Falls of Niagara. Upon their return they stopped to view the Falls of the Genesee. It was late when they had finished their examinations; and as there was no house in the neighborhood, they encamped out for the night. They were somewhat fearful that the Indians might try to plunder their camp; and they kept a good lookout. In the early part of the night they heard a rustling among the leaves, and a crackling among the dry branches, but whether they proceeded from the tread of Indians, or wild beasts, they could not tell. The footsteps were, however, evidently approaching their tent. They kept strict, silent and anxious watch, for some view or sound that should reveal the character of the visiters. Soon they distinguished human voices and saw the shadowy outline of human forms. As the party came nearer they heard them conversing in French, and in a few minutes more Lord Ashburton gave Louis Phillippe and his companions a cordial welcome to his tent! They had before met amidst the artificial splendor of European courts—and now, surrounded by the sublime and stupendous natural scenery of the American wilderness.—*Rochester Post.*

RIOTS IN PHILADELPHIA.

Mr. Stephen H. Gloucester, a most active and respectable member of the church whose house of worship was destroyed, has published in the Philadelphia papers a beautifully written and most pathetic appeal to the public against the injustice and cruelty to which they had been subjected. If the people of Philadelphia are deaf to this representation, they must be more brutal than we can believe. Mr. Gloucester's statement will be read with additional interest from the fact, which we state of our own knowledge, that the resuscitation of the society, and the enlargement of the house, at an expense, as will appear, of $4,500, was effected mainly through his own unwearied energy and sagacity, and devoted zeal. We do not believe there is a house of worship in the country that in the eye of heaven owes more to an individual, considering his private means, and less to the charity of the public.—*Emancipator.*

APPEAL.

"Our holy and beautiful house, where our fathers praised thee, is burnt up with fire, and all our pleasant things are laid waste."—*Isaiah* lxiv. 11.

At a meeting of the board of trustees of the Second Colored church of Philadelphia, the undersigned were appointed a committee to present to the public a brief history of the said church and congregation since its organization, to its destruction on the evening of the First of August, 1842. Such a communication has been deemed necessary, in view of the painful and unlooked for circumstances in which we find ourselves placed. It is due to the community at large to place some of these facts before them at the present time; and so well satisfied are we of having given on no occasion the slightest cause, or even pretext, for any popular excitement, that we are willing to abide the decision of the public, whether we have, as individuals or a church, done anything to incur the recent popular indignation. So well satisfied are we on this head, that we persuade ourselves that even those who were most active in the demolition of our church, will, when they consider all the facts in the case, regret the painful occurrence, and sympathize with us in our present calamities.

The church was organized in the year 1824, out of a portion of the members of the First Colored Presbyterian church, which was under the pastoral care of the Rev. John Gloucester, the first colored Presbyterian minister in the United States. It commenced worship in a school-room in Norris' alley, under the pastoral charge of Rev. Jeremiah Gloucester, the son of the Rev. John Gloucester. In the year 1828, the congregation purchased the church in St. Mary street, which was occupied as a school house. This property was purchased for one thousand dollars, subject to an annual ground rent of one hundred and forty-six dollars. The refitting of this building for a church cost three thousand dollars.

The day we got possession of our newly finished place of worship was rendered sadly memorable by the lamented death of our pastor, Rev. Jeremiah Gloucester. The church was then served by the brother of the deceased, Mr. John Gloucester, for four years, when he also was removed by death. The pulpit was then supplied by various white ministers, during which time we enlarged and improved our church edifice, at an expense of 4,500. During the latter part of the time, the church contributed toward the support of a young man of color, while he was preparing for the ministry, in hope that he would become our pastor, when the presbytery should consider him qualified for this work. But soon after his installation as our pastor, he also was removed by the hand of death, on the first of December, 1841. When the heart-rending event which impels us to lay this statement before the public occurred, we had, by the most vigorous exertions and self-denial on our parts, nearly canceled the debt incurred in the enlargement of the building.

We had a flourishing church, consisting of nearly 300 members, and a thriving Sabbath school, taught by our own people, and a large Sabbath school library, purchased by the congregation. The past year added to the members of the church 72 persons, most of whom belonged to the Bible class and the Sunday school. But in the midst of our plans of usefulness and success, in reclaiming the wanderers from virtue and holiness, we have been, by a mysterious Providence, arrested in all these movements. The place where we last Sabbath met for the worship of God is now in ruins, and in the anguish of our spirits, we are ready to exclaim, wherefore hath the Lord thus afflicted us? Whatever may be the design of God in this afflictive dispensation, we are not conscious of having given any cause for the violence that has been exercised toward us. And we cannot suppress the conviction that our present calamities are the result of misapprehension on the part of those through whose agency they have visited us, rather than a design to injure the innocent and unoffending.

We can appeal to all who knew us as a church and congregation, in the city and county of Philadelphia, whether we have not always been orderly and prudent in all matters which have for years agitated this community. In reference to the late procession, which has been referred to as the cause of the recent public commotion, we in no way participated. Neither as a church nor individuals had we any agency in getting up or countenancing this procession, but many of us strongly expressed our disapprobation of this movement as injudicious. And to guard our people against being led to engage in this public display, the session of our church appointed a meeting for public worship in our house in the afternoon and evening, and most of them were in attendance in the morning at Bethel church, where there was religious service. The individual who occupied our pulpit as a stated supply, was at Wilmington, Delaware, on the day of the procession, and knew not of the fatal consequences of the evening of the 1st instant, until he landed at the wharf the next morning, when the steamboat had arrived from Wilmington. Our church and pulpit have been used on all occasions for the appropriate business of worshipping God and preaching the gospel; and on no occasion has our house been used for the discussion of any of those topics which are so exciting at the present time. These are facts that can be abundantly substantiated, and on this account we little expected the disasters which have befallen us. So strong were our convictions of innocence, that we feared no evil, until the flames issuing from the building for the erection of which we had toiled for years, taught us that in time of popular excitement, even the innocent are liable to suffer with the guilty. Thus, in a moment, as it were, the result of eighteen years of anxiety and labor, and to secure which has cost near 10,000 dollars, has become a heap of ruins, and in these ruins have been buried some of our fondest hopes.

The congregation have solicited a committee of gentlemen to examine into the subject connected with their church, from whom it is expected the public will have further statements in a few days.

S. H. GLOUCESTER,
In behalf of the committee.

From the Voice of Freedom.

"NUISANCES."

The advocates of the plan for banishing our colored brethren, "with their own consent," from the land they were born in, and wish to live and die in, to "their own country," which they never saw, away in the wilds of Africa, are wont to urge, as one very cogent reason for thus turning them, as Henry Clay expresses it, into "missionaries in the holy cause of civilization and Christianity," that they are so hopelessly vile, so incurably debased here, that they are, and ever must be, perfect nuisances; ignorant, stupid, immoral in character, and demoralizing in influence. "The negro can be a man *only in* Africa," says a prominent champion of colonization in a sister State. "Too low to be reached in their debasement by the heavenly light," exclaims a distinguished speaker at one of the colonization meetings. And pages of like remarks might be quoted from colonization authorities. To clinch this *conclusive* argument, take the following fact, related by the Banner and Pioneer, a Kentucky paper. In Lexington, Ky. says that paper, there is a church of colored people, (the paper says "an *African* church," but that's a strange name for a body of native Americans,) which numbers upwards of a thousand communicants. A gentleman of high standing and intelligence, speaking of the pastor of that church, says: "He does more to suppress vice, than all the police of the city!" The Boston Christian Reflector, in copying this statement, very properly remarks, "A more honorable testimony is seldom conferred on a pastor. We do not wonder that with such colored ministers, and churches in their midst, the Kentuckians talk of emancipation. What a monstrous abhorrent act to make merchandise of energies and capacities, that, properly cultivated, can accomplish such good, and command such respect!"

And what a gross calumny to say of the colored people of this country, as colonizationists have said, that they are a class "out of which none can be elevated, and below which none can be depressed;"—that they not only now are, but always must be, till exiled from their homes and country, the vilest of the vile, the lowest of the degraded! And what sheer folly to banish from among us such men as are described in the above extract, while their influence is so much needed to stay the spread of moral corruption! If the *general* character of the Americans of African descent were what it is said to be, what better than a sort of madness is it, to try to send off, to die on a distant shore, the very men who can, and will do more than any others, to change that character for the better! And how horribly cruel and wicked is the prejudice which besets men with hardships and privations here by way of *compelling them to volunteer* to go to a strange land where barbarism will surround them, unwonted toils will task their strength, a climate unlike that of their own country will impair their health, perhaps destroy their lives! Yet of this calumny colonizationism is guilty, this folly it commits, this prejudice it cherishes.

Since the above was written, my eye has fallen upon the following paragraph, in an exchange paper:

"Colonization.—A writer in the Newark Advertiser, in remarking upon the excellent character of the negroes sent to Liberia, as described by Mr. Gurley, says he cannot but regard the colonization society as a detriment to the country, in taking away these valuable citizens. He thinks it would be far more advantageous to the human race, if it were modelled on the Botany Bay system; that is, were it to expatriate the culprits to Liberia, and allow those that have done no harm to remain in the land of their nativity."

LETTER FROM JOSHUA R. GIDDINGS.

We call attention to the following letter from Mr. Giddings, published in the Cleveland Declaration of Independence:

Hall of Representatives, July 2d, 1842.

My Dear Sir—Your favor of the 27th ult. was received this day. You inquire whether "a serious effort will be made at this session to bring Texas into the Union?"

I answer, that it will depend altogether, in my opinion, upon circumstances. Should a favorable opportunity present, I have no doubt that it will be seized upon; yet I can see at present no prospect of success, should it be attempted. The subject of northern rights has attracted more attention, both here and among the people during the last six months, than it has ever before.

The northern States are beginning to feel the absolute necessity of standing forth in open defense of their rights, as well as interests. They are so intimately associated that I think them altogether inseparable. It is the indisputable right of the northern States to maintain their constitutional power in Congress, by refusing to unite with Texas, by which the preponderance would be given to the slave States. It is as clearly their *interest* to do so, as it is their *right*. It therefore follows, that the moral duty, the pecuniary interest, and political obligation, all conspire to induce our people of the free States to oppose all attempts to unite Texas with the States of this Union.

These considerations will not be overlooked or neglected, by a portion of the representatives of the free States; but it is also equally true, that efforts have long been making, and are still being made, to unite one of our great political parties of the North with the interests of slavery, for the purpose of regaining political power. This union of southern slavery with northern democracy is supposed by many to have been fully formed, and that the terms and details of the compact have been all adjusted. I do not think so myself. They are already meeting with difficulties among themselves; and these difficulties will increase. Mr. Calhoun is to be their candidate for the presidency. For that purpose a paper has lately been established in this city, called the Spectator. In the first number, the editor avowed the leading principles of his political theory. One of these was, the "Federal government has guarantied to the South the enjoyment of slavery." (I quote from recollection, but am sure that my quotation is correct in substance. This is now understood to be the theory of Mr. Calhoun. The northern democrats are some of them unwilling to admit their obligation to catch the fugitive slave of the South, which Mr. Calhoun insists upon with great tenacity. Should the democracy of the North come fully into the arrangement, Mr. Calhoun placed in the executive chair with a majority in both branches of Congress, then, sir, I apprehend we shall see Texas united with these States, and the fate of the free States irrevocably surrendered up to the slaveholding power. But some of the democrats, as they call themselves, are beginning to doubt on this subject. I have conversed with some of them. They say there are some things in which they cannot agree with the slaveholding States. Their people and their press are agitating the subject in some degree. This feeling will increase as they examine it. More difficulties will be seen than are now thought of, and in my opinion Mr. Calhoun can never reach the presidential chair. The northern democrats will not all sell themselves to the South. No attempt of the kind will be made with northern whigs—they are too far committed in favor of northern rights; and the only fear that I have of Texas being annexed to the Union, rests on the success of the political arrangement to which I have alluded: The prospect of that arrangement diminishes almost dayly. It is true, that southern politicians hold that object as essential to their prosperity. They have not as yet wavered in their expectation that it will be effected. Their efforts will continue, but to my view the prospect diminishes as time advances. In proportion as the attention of our people is turned to the protection of their own rights, in just such proportion does the prospect of the annexation of Texas diminish.

You inquire further, "what is the best plan to render abortive the design" of annexing Texas to the Union? I have already answered this question substantially. Let the people of the North be aroused to the protection of their own rights! Let them understand that the southern policy has been uniformly opposed to all protection of northern manufacturers; opposed to all improvement of our lake harbors; opposed to everything that encourages the free labor of the North; while they demand of us the support of our Florida war, commenced and carried on for no other object than the protection of southern slavery. They demand an increase of the navy, for the same purpose; nay, they have heretofore demanded that we should go to war with Great Britain for the protection of the *slave trade*. Our people, I think, are united in principle on all these subjects; but they disagree as to the best mode of attaining them. In this respect, you and I differ. I consider all northern rights as so far identified with each other, that one cannot be neglected without prejudice to the others. Taken together they embrace all our political rights, all our interests, including in their support most of our population. But if taken separately, they will of course separate our people. One party will contend for the protection of our manufactures; another in favor of harbors and commerce; another party will direct their attention solely to the duties of the free States in regard to slavery; all will be honest and zealous in their efforts, each pressing his favorite mode of attaining the same object, *while all will be very likely to fail* in the end. On the contrary, my dear sir, could our friends be persuaded to unite their efforts, and put forth their power, all would succeed in attaining their favorite objects, and freedom and prosperity would cheer our people. Very truly,

J. R. GIDDINGS.

THE SLAVE TRADE.—RUSSIAN UKASE.

The emperor has issued to the directing senate the following ukase, relative to the suppression of the slave trade:—

"Our illustrious predecessor and dearly beloved brother of glorious memory, at the most memorable period of his ever glorious reign, when the congress of monarchs assembled in Vienna, established the new basis for the political relations of the European powers, did then recognize, and, in accordance with his allies, solemnly declare, that the branch of commerce known by the name of the African slave trade, had by the virtuous and enlightened of all times, been justly regarded as opposed to the principles of philanthropy and the laws of public morality; and that nothing but the peculiar circumstances under which this trade originated, and the difficulty of suppressing it without preparatory measures, could have served, in a certain degree, as an apology for the continuance of so odious a traffic. All the sovereigns of Europe who signed the treaty of Paris, May 18th, (30) 1814, have thereby made it their duty to co-operate in common, and by all the means in their power, for the suppression of this traffic on all points of the earth. Notwithstanding their earnest wish for the attainment of an object so important, they have, however, for the sake of the interests of their respective subjects, from deference to existing usages, and even to prejudices deeply rooted for centuries, refrained from attempting, by anticipation, to determine the time when each power would find it possible and convenient, formally to prohibit the slave trade. It is better to leave the final fixation of that period to direct negotiations between the courts.

"Since the issuing of this declaration, the slave trade has been prohibited by almost all the nations of Europe and America; and at present a special treaty has been concluded between us and their majesties the emperor of Austria, and the king of the French, the queen of Great Britain, and the king of Prussia, with respect to the most effectual measures to be adopted for preventing the secret prosecution of the said trade.

"By this treaty, it is determined not merely to prohibit (or to renew the prohibition) the respective subjects of the contracting powers from carrying on the slave trade within the possessions, or under the flags, of the said powers, or by capitals or ships to participate therein, directly or indirectly, in any way whatever; but it is moreover provided, that every attempt for the renewal or prosecution of that trade shall be held equivalent to the crime of piracy, and that all vessels therein engaged shall forfeit every right of protection which the flags of any one of the contracting powers might otherwise secure to them. Having sanctioned all the dispositions of the said treaty, we order that henceforth every individual legally convicted of carrying on the slave trade, or either directly or indirectly in any manner participating therein, shall be sent before the legal tribunal, and made liable to the punishment prescribed by our laws against piracy.

"The directing senate will take care to provide the necessary measures for the execution of this ukase. "NICHOLAS.

"*St. Petersburg, March 26th, (April 7) 1842.*"

From the New-York Evangelist.

AN APPEAL FOR THE SLAVE.

The operations of the New-York Committee of Vigilance, have become so extensive, and have assumed such importance, in relation to the subject of slavery, that no apology need be offered in pressing its claims for support, on the notice of those who feel for the oppressed.

While anti-slavery societies were in vigorous action, spreading the principles of human rights through the States, by means of agents and publications, the labors of this committee were unnoticed, and almost unknown.

Those who have been most actively engaged in promoting the interests of this institution, have at all times deemed it prudent to refrain from publishing the whole of the interesting facts connected with their labors, and hence, the public are not fully aware of the amount of good effected by this committee. Unquestionably, a greater amount of good has been accomplished by them, than by any similar effort connected with the abolition of slavery in this country.

When the captives of the Amistad were cast upon our shores, the deeply interesting circumstance called forth the energies of the friends of human rights, and a large amount of means was contributed to defend the oppressed strangers, and preserve them from returning to bondage. By a noble and persevering generosity, they were rescued, and sent free to their native land.

But what was there in that case that does not occur in the case of every fugitive from southern slavery? Were they not liable to be sent back to bondage, and some of them to death? This is emphatically the case with the fugitive slave. Were they naturally and morally entitled to liberty? So is the fugitive slave. Were they friendless and helpless? So is the fugitive slave. To what, then, can be attributed the apathy of those who so freely contributed for their deliverance, when the claims of the poor slave are presented by this committee.

This institution has rescued thousands from the horrors of slavery, and placed them in the possession of freedom; and yet is suffered to sink for want of support, while forty or fifty endangered individuals could awaken such liberal aid.

The present large increase of those cast upon our care, and the embarrassed state of the committee, form a sufficient apology for this appeal to the friends of the slave, and induce us to make the following statement:

The number seeking our protection, averages full thirty per month, and at present greatly exceeds that amount. To supply these with board, clothes, and travelling expenses, estimated at but three dollars each, will exceed ninety dollars per month, which is threefold the amount of our income for the last six months. This, together with the existing and continually increasing debt, greatly retards the labors of the committee.

In order to relieve them from these difficulties, their treasurer sent the last annual report to many prominent individuals, in the month of May last, with a request for aid, that might prevent the necessity of abandoning the work. But they regret to say, that a very small amount has been received.

The committee are therefore under the necessity of making this appeal, and earnestly request that those who feel for the wants and woes of the most forlorn and wretched of the human race, will aid them in this work of Christian benevolence.

Remittances may be sent to any of the Committee, or to the Treasurer, No. 158 Hudson street New-York city.

THEODORE S. WRIGHT, *Pres't.*
Wm. Johnson, *Treas'r.*

Communications.

CORRESPONDENCE WITH A SOUTHERNER.

To the Editor of the Standard:

Near the termination of the session of the general assembly of the old school Presbyterian Church, in Philadelphia, in June last, I went to hear a part of the discussion of the case of a minister who had married his wife's sister. S. K. Talmage, President of Oglethorpe University, Milledgeville, Ga. spoke on that occasion. He considered the article in the confession of faith, condemning the practice, as obsolete; not being in accordance with public sentiment. In his illustration of the subject, he remarked, that there were prohibitory statutes respecting the *slaves*, which were opposed to public opinion, and were not practically regarded, until the abolitionists flooded the South with pamphlets *urging the slaves to cut their masters' throats*; when it was found necessary to enforce them.

I considered that it would be a violation of duty on my part, to cover this sin of false accusation. I subsequently sought and obtained an interview with Mr. T. I asked him to refer me to a *single* pamphlet, to give me a *single* quotation, containing such direction. He could not recollect any. I assured him that abolitionists repudiated and abhorred such a measure. We were interrupted; and, not having opportunity for another personal conference, I wrote to him, and have heard from him in reply. If you think that the publication of our correspondence may subserve the cause of righteousness and humanity, you will give it a place in your paper, at such time as may suit your convenience.

Yours, with affectionate esteem,
HENRY GREW.

Philadelphia, Aug. 19, 1842.

N. B. You will observe, in reading Mr. T.'s letter, that he consents to its publication.

Letter from Henry Grew, to S. K. Talmage.

Philadelphia, June 4, 1842.

Dear Sir,—The apparent candor with which you heard my very brief remarks, yesterday, encourages me to solicit your serious review of the charge, which you have preferred against the abolitionists. I am desirous of performing this duty in the exercise of Christian meekness, and with a single eye to righteousness and truth. I can sincerely add, that I am induced to attempt it, not only for the promotion of the general cause of righteousness and humanity, but that your own intelligent mind may be disabused of prejudices, which, it appears to me, influence you unwarily to oppose the truth.

Far be it from me to suppose that you have *designedly* and *maliciously* hurled the shaft of calumny at those who, in the spirit of the "Father of mercies," are pleading the cause of the oppressed. To the darkening and degrading influence of prejudice, (from which I pray our Father to emancipate your mind,) I attribute the fact, that a person in your eminent position should overlook the evidence, which has been scattered broadcast over the land, demonstrating your representation to be a violation of the truth.

The constitution of the American Anti-Slavery Society; the books, the pamphlets, the periodicals issued; the continual, positive, unqualified declarations of our public lecturers, repudiate the doctrine of your *unproved* assertion. All these unite their voices in saying to the miserable victims of the cruel and blighting system of slavery, "whatever terrible judgments of righteous vengeance the Lord of righteousness has in store for your oppressors, who will not repent, and obey his command to 'break every yoke and let the oppressed go free,' *let not your hand be upon them.* In your patience, possess ye your souls. By the meekness and gentleness of Christ; by his affecting example of unparalleled suffering for righteousness sake, we beseech you, that, in your own hearts, the charity which 'beareth all things,' and 'endureth all things,' may never fail."

We bless God, sir, that, in the face of your charge, and in the view of that awful judgment-seat, where we must give account "for every idle (pernicious) word," we can plead *not guilty* in this matter. The weapons of *our* warfare *are not carnal*. Hence, we hope that they will be mighty, through God, to the pulling down of one of the strongest holds of sin, with which the powers of darkness have cursed this nation.

Does not the fact, that you are unable to sustain your charge by a single quotation from any document sent forth by any abolition society, demand a retraction (equally public) of your sweeping accusation? Is not this course demanded by common justice and true magnanimity? If, after charging us with flooding the South with pamphlets urging the slaves to cut their masters' throats, you cannot convict us of this enormous crime by *a single witness*, what, I calmly ask you, does righteousness, your own peace of mind, and your Father in heaven require of you? I pray God to give you repentance to the acknowledgment of the truth.

I have not yet opened to you all my heart on this subject. I long for your participation in the blessedness of the godlike enterprise in which, through divine favor, we are engaged. I ask not your approbation of *all* that abolitionists say and do. I ask you not to cease rebuking, in the spirit of meekness, whatever pertaining to us is contrary to the law of love; but I ask you, for the sake of suffering humanity, and for the sake of the religion of love which you profess, to stand forth free in the confidence of immutable righteousness, and, casting off the inthrallment of deceptive custom, boldly oppose an institution, which subverts all the principles of the religion you profess: an institution, which meets the indignant frown of the civilized world; and which, even its abettors being judge, "is a curse to the slaveholder, and a grievous wrong to the slave."

I am not insensible of the influences which surround you, equally adverse to the true liberty and best interests of the bondman and the freeman. The obliquity of this atrocious system, which lays the axe at the root of all human rights, is but dimly seen through the clouds of general sanction, and the selfish and time-serving apologies of the professors of the religion of righteousness and love. In such circumstances, you will indeed find that it is at no common price that you can "buy the truth." Its attainment, however, will be an ample remuneration for the loss of all things; and the triumph over the formidable, and, to weak minds, appalling difficulties which meet you in your path to victory, will be the more glorious.

Let us "remember those in bonds as bound with them;" and imagine *ourselves*, our *own* wives, and our *own* children, to be in the condition of those of darker hue, but of one blood with ourselves; and, in respect to natural powers, equally capable with us of enjoying the blessings of liberty, and the glories of immortality. Let us suppose *ourselves* to be the miserable victims of a system of avarice and pride, which debases us to the condition of chattels, and things of merchandise; a system which exposes *us* to the continual fear of being separated from the objects of our dearest love; a system which takes from *us* and *our* children the book of life; and then consider what estimate *we* should make of the excuses of our oppressors, who were committing these outrages; that their *fathers* committed them before them, or that it was *inconvenient* or *unprofitable* for them to do otherwise; or that we were not in quite so wretched a condition as some *other* miserable beings.

Let us who profess to come near to the Holy One, to humble ourselves and worship before him, tremble at his word. "Is not this the fast which I have chosen; to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go FREE, and that ye break every yoke?" What is the consequence of obedience? "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rere-ward." Isa. lviii. 8. What is the consequence of disobedience? "Therefore, as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust, because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isa. v. 24.

Yours, respectfully,
HENRY GREW.

President Talmage.

Letter from S. K. Talmage, to Henry Grew.

Oglethorpe University, July 8, 1842.

Dear Sir,—Your favor of June 4th, I found in the office, on my return home. For the Christian courtesy and kindness with which you address me, you are entitled to my acknowledgements. I also cheerfully concede to you the manifestation of a sincere desire that I may be rescued from what you regard an unfortunate error.

In other respects, it is due to candor to say that I consider you as doing me great injustice. You take it for granted that I have slandered the abolitionists. This I deny; and require proof before I will allow you to allege such a charge. Whenever I find myself guilty of having slandered any body of men, or any individual, I shall feel it my duty, as a Christian and as a man, to acknowledge my fault. But I repeat the charge; I have seen many an appeal to the slaves, in abolition papers, to rise and assert their rights by violence, if they could not be obtained by fair means. Pamphlets and newspapers of that character flooded the post offices a few years since, and were addressed to almost every professional man in the South, until the system of bonfires was introduced, to abate the nuisance. Lately, from postmasters feeling called upon by loudly expressed public sentiment, and from severe laws being passed against the circulation of such papers, I have not seen a number of that character. That you, in your particular association, have been instrumental in writing, or circulating such documents, I have not said; and your assertion to the contrary is sufficient for me; but to deny that abolition writers, from *some* quarter in the North, have frequently taken that ground, would be like denying that the sun shines at noonday; and to deny that such appeals have been the occasion of the laws against the slaves being taught to read, would be an equally untenable position. On my way home, a member of Congress of strict veracity told me he had just received two pamphlets of that character. I begged him to forward me one, that I might convince you of a notorious fact, of which, to my astonishment, you appeared to be ignorant.

I must differ from you as to the criminality of slaveholding. I maintain that it is not only *right*, but, under some circumstances, a *duty*, to hold men in bondage.—Look at the three positions in which we find the mass of the African race; for it is in vain to look solely to mere *abstractions*, and fine-spun *theories*, where practical benevolence is concerned. In Africa, they are in a state of *heathenism, superstition, and barbarity*. In the northern States, *ignorance, vice, and indolence*, characterize the mass of them. In their enslaved state, in the South, they have more *piety, comfort, and happiness*, than in either of the other positions; and every well-informed and unprejudiced man will admit it. I know there are cruel masters of slaves, as there are cruel masters of apprentices, cruel fathers, and husbands; but this would be a poor argument against apprenticeships and marriage. Our Saviour and his apostles, though they lived when slavery abounded in far worse forms than are now found, did not take up a crusade against it. They acted under inspired wisdom, and touched not the civil relations of society, except to tell the mutual obligations of master and servant; thus recognizing the validity of the relation. Abraham, the patriarch, was commended by God himself, because he would command his children and his slaves (born in his house) to obey the divine commands.

It is kind and benevolent to wish everybody might be in a situation to be free, and everybody to become intelligent; but whilst pseudo-philanthropy and visionary enthusiasm sigh over the evils of the world, and engage in wild and impracticable schemes, true philanthropy and intelligent benevolence take man as he is, and make the best of him. What would you think of a republican, who, in his ignorant and honest zeal, should go to the monarchs of Europe, and urge upon them the establishment of republics among people entirely unqualified for liberty? And suppose him to induce a monarch to lay down his sceptre at once. Liberty would be impracticable. They could not enjoy it; they are unprepared for self-government. The obvious result would be anarchy and licentiousness. Liberty can dwell in safety only where men are enlightened. Our pilgrim and huguenot fathers, schooled in the trials of the revolution, and by the better discipline of protestant religious education, have been the only people of modern times, capable of enjoying a free government, and transmitting it to their sons. A monarch who should free an ignorant, corrupt people, would do a cruel, wicked thing.—And so it is with domestic slavery. The most awful curse that could be inflicted on the southern slaves, would be sudden emancipation. A pious, humane master, could not be so cruel a monster as to send away his slaves, unless a safe asylum was provided. This matter would be better left to southern men, and the mild operation of Christian principle. Of all the obstacles in the way of the moral and intellectual improvement of slaves, I consider abolition associations as the most deplorable and disastrous. Their intentions may be good, but practically they are pregnant with evil.—They have proved the worst foe to the slave; and I could only wish that the same zeal was concentrated upon a better cause.

Men who have no practical knowledge of slavery, nor of the proper mode of its relief, act a very unwise and impolitic part to set themselves up as censors upon the conduct of those who are as conscientious as themselves, who have at least as much humanity, and far more knowledge, of the difficulties in the way of emancipation, and the proper time and mode of relief. Time alone, probably, will teach the abolitionists their folly, and lead them to turn their attention to practical good. You have spoken plainly and honestly, and so have I.

Very respectfully, &c.
SAMUEL K. TALMAGE.

Henry Grew, to S. K. Talmage.

Philadelphia, July, 1842.

Dear Sir,—Your favor of the 8th inst. was received. Your candor induces me to offer to the consideration of your intelligent mind a few remarks in reply. I desire to do so in view of that tribunal of perfect light, which will dissipate all the plausibility of our present prejudices, which so unhappily abuse our minds, by perverting the reception of the truth.

Your kind remarks respecting whatever in my former communication met your approbation, are gratefully appreciated, and demand, on my part, strict candor in respect to any further animadversions. If, as you suppose, I have done you "great injustice," in charging you with wrongfully accusing the abolitionists, I pray God that I may be sensible of it, and ask His forgiveness and yours. What are the facts in the case? One fact is, that you have accused the abolitionists with flooding the South with pamphlets, urging the slaves to cut their masters' throats. Another fact is, that when called upon to *prove* this charge of great wickedness, you have *failed to do so*. Your general remarks to me, during our brief personal conference, and the remarks of your letter respecting "pamphlets and newspapers," are *repetitions of the charge—not evidence of its truth*. This your intelligent mind must clearly perceive. If you will send me *one* pamphlet, or newspaper, in which the abolitionists urge the slaves to the atrocious act of killing their masters, it shall be admitted as evidence, in part, of the truth of your allegation, and of my error in charging you with false accusation. You certainly cannot expect me to admit that the correctness of your construction of abolition writings is as certain as that "the sun shines at noonday."

It deserves your serious consideration, my dear sir, whether or not your high charge is not an unfounded inference, drawn from premises, by an intelligent mind, indeed, but under the influence of an excitement unfavorable to the clear perception of truth. You may indeed find in abolition papers the principle stated, that colored men have as *much right* as white men, as a last resort, to appeal to arms to cast off the galling yoke of oppression; although many abolitionists deny the right in *either* case. This, however, is a very different matter from *urging them to do so*. I may admit a man's *right*, in some sense, to do an act, and at the same time strongly urge him *not* to do it. Even if you could adduce the act of some infatuated individual urging to the deed, it would be no justification of your sweeping charge against "the abolitionists."

You attempt to justify slaveholding, in some cases.—What is your proof of the equity of depriving your fellow-man of his liberty? Do you bring this system to the test of the principles of righteousness? No, sir.—You wisely decline doing so. You write that "it is in vain to look solely to mere abstractions," &c. Yes, sir; it is vain to appeal to the law of righteousness for the vindication of such an institution. But we do not think it in vain to appeal to such an abstraction, in order that we ourselves may be delivered from oppression. Our revolutionary fathers appealed to these principles, and rested their case before the world upon them. But "practical benevolence" is your object. Are the principles of righteousness incompatible with this? Would it be a violation of practical benevolence to "break every yoke and let the oppressed go free?"

But I must examine your arguments. You assert that of the three conditions in which the African race are found, viz. in "*superstition and barbarity*" in Africa, in "*ignorance, vice, and indolence*" at the North, and in their enslaved state of "*piety, comfort, and happiness*" at the South, the latter is to be preferred.

Now, my dear sir, I cannot admit the truth of this assertion; though I do admit that your view of the northern population is true, to a limited extent. But suppose your statement to be perfectly correct; it affords no vindication of slavery, unless the "ignorance, vice, and indolence" referred to, are the fruits of *liberty*. Will you affirm this? I affirm that they are the effects of other causes. Of these causes, a lamentably effective one is the wicked *prejudice* of the white man, which is itself *a legitimate effect of slavery*. Will you affirm that the "piety, comfort, and happiness" of slaves, is attributable to *slavery?* Will you not admit that it is the consequence of other causes, overcoming, in some degree, the legitimate, degrading influences of the system of bondage? A corrupt tree cannot bring forth good fruit. The fact, that many slaveholders are comparatively kind, does not efface the moral obliquity of the system. It is, *in itself*, a robbery; and so you would consider it, if *you* were the victim of it, although you were clothed in purple, and fared sumptuously every day. Whether or not you would attribute the advocacy of *your* liberty to "pseudo-philanthropy" and "visionary enthusiasm," may deserve a moment's consideration.

Your concern for the slave, subsequent to emancipation, is honorable to your heart. You shrink from the horrid effects of immediate emancipation. But why, sir, do you connect expulsion, or starvation, or indeed any evil, with immediate emancipation? May not the emancipated be employed on wages? Would not their own necessities be a sufficient guaranty for their remunerated labor, as a general thing? Must the sick be abandoned to die without medicine, and without care, because the galling yoke of *slavery* is broken from their necks? Must the old and feeble be refused all the kind offices of charity by generous southrons, because they are no longer *slaves?* Must there be laws, prohibiting education, more severe than those which *now* disgrace your legal code? What was the operation of immediate emancipation in Antigua, and in the West Indies generally? It has been the diminution of crime, and the increase of industry, even in spite of the unjust treatment of the emancipated. Your error, my dear sir, consists in anticipating evil consequences, which have no necessary connection with the just act of emancipation. The facts that some few individuals might suffer more by abusing their liberty, to the greater indulgence of their own vices, and that others might not receive the aid which charity demands for them, would be *very* small drawbacks from the general good consequences of that heaven-born liberty, which thousands of the oppressed are now encountering all perils to obtain.

You refer to the cases of bondage mentioned in the Old Testament. That God permitted the Israelites to buy men of the heathen, is true. He permitted them also to slay them with the sword; and when He directs *us* to do these things, we may appeal to such direction for *our* justification.

It is admitted that our Saviour and the apostles did not directly interfere with the civil relations of society. But the determining question is, did they, or did they not, inculcate principles and precepts which necessarily *imply* the injustice of the system of American slavery, which requires an intelligent being to be contemplated and treated as a chattel? Imagine *yourself* in the case of the slave, and then say whether or not the Christian law of love and righteousness will allow one man to be the property and chattel of another. Is this doing to another as you would have another do unto you? Is it rendering to men that which is *just* and *equal?* Is it just to deprive a man of his liberty, because God has given him a different complexion from ourselves, or because our *fathers* deprived him of his liberty before us, or because some person stole him or his parents? So palpable is this case, that, were it not for the blinding influence of custom, it would be an insult to your understanding to propose such queries.

You object to "*sudden* emancipation." Will you, then, advocate *gradual* abolition of an institution, which, slaveholders being judges, "is a curse to the master, and a grievous wrong to the slave?" If abolitionists have engaged in this cause with a zeal which is not according to knowledge, will you and your brethren engage in it with a zeal of a better character? You think that men, who have no knowledge of slavery, are incompetent to judge in this case. Now the truth is, that among the advocates of abolition principles, there are men who have been slaveholders themselves; others, who have lived at the South; and others who have often travelled there. What think you of the practical knowledge of Mr. Birney, and Mr. David Nelson, in relation to this subject? The determination of the question, whether or not it is right for a man to deprive his brother of his liberty, may be ascertained by the golden rule, without actual transgression, and without going to the South.

In all good will, respectfully yours,
HENRY GREW.

N. B. As the charge against the abolitionists was public, I wish to publish my letters. Will you allow me to publish yours? If so, please write, giving me authority.

S. K. Talmage to Henry Grew.

Dear Sir,—I have no particular objections to your publishing my letter, if you choose. I will endeavor to procure for you some of the *evidence* you call for, of pamphlets encouraging insurrectionary movements on the part of the slaves. I do assure you there was an abundance of such documents to be had, a few years since. You, however, yourself admit that "abolition papers are to be found inculcating the principles that colored men have as *much right* as white men to appeal to arms, to cast off the galling yoke of oppression."—Now would it be a violent presumption to suppose that not a few abolitionists should be found to urge upon the slaves the *exercise* of what they are taught to believe is an unquestionable *right?* Your own admissions will come very near to proving what you have considered me as slanderously charging on abolitionists.

Moreover, telling disaffected slaves that they have a *right* to assert their freedom, would amount to as great an evil with some of them, as to urge upon them the *exercise* of that supposed right. It surely is not *wrong* to exercise a *right*.

Very respectfully, yours, &c.
SAMUEL K. TALMAGE.

Oglethorpe University, Aug. 9, 1842.

The discerning reader will perceive how the matter at issue now stands. President T. himself, after all his efforts to exculpate himself, in reference to his sweeping charge against the abolitionists, evinces his consciousness that he has not proved it, by promising still to "endeavor to procure" the evidence called for.

The attempt to confound the admission, that colored men have an equal right with white men, to appeal to arms to cast off the galling yoke of oppression, with the actual urging the slaves to cut their masters' throats, will be duly appreciated. It is well known that abolitionists, who admit the principle stated, deny the right of *either*, in *any* case, to appeal to arms. Will President T. or any other honest man, of common sense, affirm that difference of *color* constitutes any difference of *right* in this case?

HENRY GREW.

ANTI-SLAVERY CONVENTIONS IN OHIO.

The Ohio American Anti-Slavery Society will hold a convention at Cadiz, Harrison county, Ohio, commencing at nine o'clock, A. M. on Tuesday, the 18th of October; and one at or near Oakland, Clinton county, Ohio, commencing at nine o'clock, A. M. on Monday, the 24th of October. It is likely, between these two, a convention will be held at Granville, or somewhere in central Ohio, commencing at nine o'clock, A. M. on Friday, the 21st of October; but of this, particular notice will be given, should the arrangement be positively made. At all these conventions that pioneer in the anti-slavery cause, William Lloyd Garrison, has engaged to attend. It is expected, also, that our talented brother, Charles Lenox Remond, than whom none has better right, and few equal ability, to plead the cause of the bondman, will be present at these meetings; and perhaps other of our distinguished anti-slavery advocates from the East. It is likely this will prove a more interesting series of meetings, and larger than any ever held in the State. The executive committee most respectfully and earnestly invite the attendance of all. Let the friends of the Ohio American Society be *sure* to be present. We have voted that it would be proper to raise four thousand dollars, to promote the anti-slavery operations during the ensuing year. At these meetings, it will be proper to consider how this is to be done. Let every anti-slavery man in the State, no matter what his creed, or his politics, come! Let our slaveholding neighbors in Virginia and Kentucky come! They shall be welcome to the hospitalities which we propose to extend to all who attend, free of expense, during the time of the conventions. They will never have a better opportunity of learning what abolitionism really is, or to see how fast it is "dying away." A committee of arrangement will be formed in each neighborhood, which will give timely notice through the Philanthropist, to persons from a distance where to call, so as to be properly distributed among the friends who will entertain them. By order of the Executive Committee. A. BROOKE, *Sec'y.*

All papers in the state of Ohio, friendly to the cause of human liberty, will please copy.

WINDHAM COUNTY ANTI-SLAVERY MEETING.

Pleasant Height, Plainfield, Sept. 9, 1842.

We have had a glorious meeting of our county society, at West Killingly. A host in numbers and strength were there. We met in a meeting-house never before opened to anti-slavery. Many friends wish the proceedings published; and as we have no organ in our own State, we must look to the Standard to speak for us. We mean to commence a campaign now with new zeal and energy. Yours, for humanity,

C. M. BURLEIGH.

The adjourned meeting of the Windham County (Ct.) Anti-Slavery Society was held in the Congregational meeting-house, in West Killingly, Sept. 6, 1842.

The president, Judge Griffin, took the chair, and Rev. T. Wakefield offered prayer. The recording secretary being absent, on motion, C. M. Burleigh was appointed secretary pro tem. The following resolution was offered by James Monroe, and passed unanimously.

Resolved, That all persons present be invited to take part in our discussions.

A business committee, composed of the following persons, was appointed: James R. Guild, James Monroe, John B. Guild, I. Codding, Stephen Hammond, and Mr. Wakefield.

While the committee were absent, a suggestion was made, that we hear reports of the progress of the cause in various parts of the county and other places. Mr. Booth gave a brief report of the state of the public mind in parts of New London county; and W. H. Burleigh gave some account of the progress of the anti-slavery principles in Western Pennsylvania.

The business committee reported the following resolutions:

Whereas, The two great political associations of the land, viz: the *whig and democratic parties*—the leading men connected with them, and the mass of their adherents, show most conclusively, by their conduct, that they are sold to the slave power of the nation—that they are the menial tools of the American system of oppression, and that they regard the purity, honor, and general well-being of the country, as of less importance, than the promotion of their own selfish and corrupt designs; and whereas, we regard co-operation with them, in their miserable recreancy to liberty and truth, as wicked and abominable—as alike repulsive to the laws of God, and to every dictate of humanity; therefore,

Resolved, That we exhort every American citizen to cease all participation in the corruption of said political parties; and to cast his vote, or use his influence, for the election of no man to any office in this republic, who is not an out-spoken abolitionist, and an unwavering and consistent advocate for the immediate disinthrallment of the friendless and mourning bondman.

Whereas, Slavery and Christianity are direct antagonisms—the one being the practical embodiment of the most fiendlike selfishness; the other being the essence of kindness, love, and benevolence; and whereas, the two can have no affinity, one for the other; therefore,

Resolved, That we cannot recognize as consistent Christian churches, those religious associations which admit slaveholders to their pulpits and communion tables, as they thus virtually declare those to be the friends of Christ who, in his representatives, sell him in the market and fatten upon the price of his blood.

The report of the committee was accepted; and the resolution on political parties taken up. The resolution was discussed at length by James Monroe and William H. Burleigh. The society adjourned for a recess of half an hour, to partake of the refreshments so bountifully provided by the friends in the place.

Afternoon, half past one o'clock.—The society was called to order by the president, and the resolution under consideration in the morning, was further discussed by Mr. North, W. H. Burleigh, Stephen Hammond, James Monroe, Mr. Booth, and Mr. Codding. The following amendment was then offered by W. H. Burleigh; to strike out all after the word "whereas," and insert the following:

"The two great political associations of the land, viz. the whig and democratic, are manifestly pro-slavery, as proved by their opposition to the principles of impartial liberty, and their adherence to the slaveholding power, regarding the purity, honor, and highest well-being of the country as of less importance than the triumph of their party and the promotion of their own selfish designs; and whereas, we regard co-operation with them, while they are manifestly governed by such principles as recreancy to liberty, therefore,

Resolved, That we exhort every American citizen to stand utterly aloof from these political organizations, and never cast his vote, nor in any way use his influence, for the elevation of any man to office in this republic, who is not an out-spoken abolitionist."

The amendment was adopted, and the resolution, after a few remarks from Mr. Booth, passed unanimously.

The resolution, reported by the committee, on the churches, was then taken up. This was discussed at length by Hammond, North, Booth, William Coe, W. H. Burleigh, Codding, Haley, Monroe, and James R. Guild.

During the discussion, an additional resolution was introduced by C. M. Burleigh, but, after a short debate upon it, it was withdrawn.

The main resolution was then adopted, without opposition.

Voted, That the society adjourn, to meet in Brooklyn on the first Tuesday of October, at 10 o'clock, A. M.

C. M. BURLEIGH, *Sec'y. pro tem.*

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, SEPT. 15, 1842.

OUT CONCEALMENT
OUT COMPROMISE
TRUTH

RELIGION AND SLAVERY.

Slavery has been held compatible with all religion, except Christianity; and, to some extent, Mahometanism and Judaism, which have most affinity with Christianity. Throughout the ancient world, throughout the East, and amongst hordes and tribes of barbarians, no scruple appears to have ever been felt at enslaving captives made in war, and in many instances those made by kidnapping and piracy.

It was not until the promulgation of the system of Jesus Christ, that any moral or religious check was imposed upon the enslaving of man by man. That system forbade war and man-stealing, the two great sources of slavery; and although it did not directly abolish slavery, it taught those principles of justice, mercy, purity, and charity, which, if carried out, would unquestionably extirpate it from the earth. The single *golden rule*, so true, so simple, so self-evident, and so important, that some Christian ministers and advocates have maintained that it is *alone* sufficient evidence of the divine origin of our faith, would put an end to slavery in an hour, if it were conscientiously applied to practice. That rule bases the right to hold a slave upon *the willingness of the holder to exchange situations with him.*

The Mahometan system prohibits the acquiring or holding of slaves, unless they be *infidels*; and this rule is so strictly applied, that the moment a slave embraces the religion of the prophet, he becomes, in the eyes of all his followers, free, and entitled to all the civil and religious privileges belonging to themselves. The Jews were laid under a similar restriction, being allowed to hold "the *heathen*" only as "bondmen and bondmaids."

In the twelfth century, Pope Alexander III. proclaimed that "every *Christian* was a freeman." This was an important step in advance; yet it only brought the Christian Church upon the same ground which the Mahometan had occupied for six hundred years; viz. that they should not enslave, nor hold as a slave, one of their own faith. This was far enough from reaching to the extent of the high and comprehensive principle of "doing to all *men*, what we would have them do to us." And such appears to have been the practical view of that period, when all the northern conquerors of Europe had, one after another, been converted to Christianity. The laity went ahead of their spiritual guides in this reform, and emancipated their slaves, without distinction of creed. Thus, at the close of that century, [illegible] or chattel slavery had ceased; and prisoners of war ceased to be either put to death, or reduced to slavery.

It was mainly the influence of Christianity that effected this reform; in the same manner as it gradually brought about an amelioration in the condition and treatment of women. Both results were accelerated by the crusades. It was natural that men, who were sacrificing worldly wealth, and exposing their lives, from reverence and affection for the Founder of that religion, should become more earnest and careful in carrying out its spirit. Thus the age of genuine chivalry, was an age of abolitionism. That it was a *Christian* sentiment, which actuated the abolitionists of that period, is proved by the ancient charters of freedom, many of which are still extant, and purport to have been granted "for the love of God, and for the profit of the souls" of those granting them.

From that time, until the Europeans commenced buying and kidnapping the natives of Africa, chattel slavery was discontinued throughout Christendom; but nowhere else was it at any time discontinued or relaxed, except to the limited extent abovementioned, among the Mahometans and Jews.

It is to be always borne in mind that modern slavery has much less excuse than the ancient. Then, it was the *consequence* of war, and a *mitigation* of its horrors; now, it is the *cause* of perpetual wars, over nearly the whole of Africa, and a large portion of Asia. Christians do not pretend to the right of putting prisoners of war to death, from which ancient slavery derived its origin, and all its fresh supplies, with the exception of those furnished by piracy. Now, the whole slave trade is piracy; and Christian nations have generally agreed to punish it as such: we among the rest, *unless it be carried on within our own territories*; in which case, we protect and encourage it!

There are other important points of difference between ancient and modern slavery, only one of which I shall at this time specify. The former, being the fruit of war, the victim submitted to his fate with more resignation, and endured hardship and inhumanity with more patience, from a consciousness that he had lost in a game, where, if *he* had been the winner, he would have inflicted the *same* evils upon his master. In modern slavery, there is not this principle of reciprocity. There is no fair fight in open field; but treacherous and cowardly kidnapping, midnight conflagrations of peaceful towns and villages, and waylaying the fugitives at the gates and on highways.

Either the Jewish or canon law, or both together, had so much influence on the authors and abettors of modern slavery, that they affected to confine it to "the *heathen*;" that is, Africans and Indians; and pretended that the enslaving of their bodies (many of which, of course, perished in the process) was *for their conversion to Christianity, and the salvation of their souls.* Church and State, Catholic and Protestant, harmonizing in hypocrisy, all came into this view, and lent to private avarice their utmost aid. Thus, the early Portuguese, Spanish, and English slave traders and planters feigned that they took the Africans "*with their own consent*," *and for the purpose of propagating the gospel*; as colonization, scarcely less hypocritical and cruel, now pretends to carry them back.

The old statutes of Virginia, authorizing the importation and holding of slaves, limit the authority to the case of "*heathen*;" and also set forth as a motive, their conversion to Christianity. From the implication herein contained, from the Jewish regulation, and the old decree of the Christian Church, the impression was spread, and long prevailed among the West Indian and North American slaves, that if they became *Christians*, they were free. Accordingly, we find slaves, even as late as the eighth century, claiming to be free, *because they had been baptized.* Thus did the impious falsehood "return to plague the inventors." The Virginians, being as much interested to keep what slaves they had, as to acquire new ones, passed an act that slaves converted to Christianity, and receiving baptism, were *not* to be deemed free; but were as much bound as before. It is probable that other Christian communities found it convenient to resort to a similar enactment; but I have never heard that *Mahometans* have done it.

In view of these facts, does it not behoove professors of the Christian religion, who fancy that there is warrant in it for slavery, to inquire why it was that professors of this same religion, six hundred years ago, did, from motives of piety, *renounce* their property in men? and why this religion was, and is, the only one, with the limited exceptions mentioned, that ever did bring men to such a renunciation? Are they prepared to maintain that in this vital matter, heathenism, paganism, cannibalism, and Christianity, are upon a par, and all more inhuman than Mahometanism?—D. L. C.

N. B. We often see advertisements in the southern papers, in which individual slaves, or several of a lot, are recommended as "*pious*;" or as "*members of churches.*" Lately we saw a slave advertised, who, among various other qualifications, was described as "*a Baptist preacher.*" Every now and then, human chattels are advertised for sale, belonging to some Baptist association, or Congregational church. It has long been out of fashion to teach slaves enough of Christianity to make them dream of having a right to freedom; but a French writer on slavery gravely admits that "slaves ought to be taught enough of religion, *not to cut their masters' throats.*"

There is in Liberty county, Georgia, an Association for the Religious Instruction of Negroes. Their 7th annual report contains an address by the *Reverend* Josiah Spry Law, from which we extract the following: "There is a growing interest in this community, in the religious instruction of negroes. There is a conviction that religious instruction promotes the *quiet* and *order* of the people, and the pecuniary *interest* of the owners." There is something absolutely diabolical in making this use of the religion of Christ.

THE SOCIETY OF FRIENDS.

From several communications, we are led to the conclusion that Friends, in various parts of the country, consider the disownment of certain individuals in New-York as involving the reputation of the Society at large. On behalf of the New-York Monthly meeting, it is urged that it is reasonable to suppose that body better qualified to judge of the real merits of the case, than others who reside at a distance. To this it is replied, that if the only charge advanced be the *true* one; viz: "being engaged in the support and publication of a paper which tends to excite disunity and sow discord among us;" and if the Anti-Slavery Standard be that paper; (which is admitted by all,) then those at a distance, who have taken that paper, and carefully read it, are even better qualified to judge correctly, than Friends in New-York; for they are not parties concerned, and therefore more impartial spectators of the whole field; or if they are at all parties concerned, it is only by reason of the interest they feel in the welfare of the Society, and the support of its testimonies. Perhaps this is saying too much, however; for the one thousand members of the Society of Friends, who take the Standard, may surely as justly be deemed offenders against its discipline, as are the few individuals within reach of New-York Monthly meeting. Assume this to be true, and then, according to the argument used in defense of that body, nobody will be admitted to be qualified to judge of the Standard, except those who never read it, and who have no knowledge of it, except from extracts selected by its enemies.

It has always appeared to us, as if the proceedings in New-York were calculated to spread disunity through the Yearly meetings to an alarming extent; and indications of this continually increase. Let it be remembered that the President of the American Anti-Slavery Society, which directed the establishment of this very paper, was then, and still is, an esteemed Elder in the Society of Friends, in Pennsylvania; and Lucretia Mott was member of its Executive Committee, as well as Isaac T. Hopper, Charles Marriott, and James S. Gibbons. More recently, Joseph Post, of Westbury, has been placed on the same committee.

If the charge against the Standard be true, why have not *these* Friends been dealt with? The answer is obvious: They do not come within the reach of New-York Monthly meeting. In a large promiscuous assembly, it has been unblushingly proclaimed, in allusion to these very disownments, that this body has maintained its testimony more nobly and boldly than any other Monthly meeting of Friends. The testimony they have maintained appears to be an entirely *new* one: for it is against those who are conscientiously striving to *abolish* slavery. *This* testimony we verily believe they *have* maintained more boldly than any other body of Friends in the world would have ventured to do.

It is exceedingly disagreeable to deal in personalities, and, as a general rule, we deem it to be neither judicious nor useful. But sometimes, individuals become the representatives of principles, or landmarks in the progress of events; and as such it becomes necessary to allude to them.

The following document was received sometime ago, and was withheld on account of its personality. We now give in with reluctance:

A PROTEST.

The undersigned, members of the Society of Friends, belonging to Centre Monthly meeting in Ohio, have had access to a correspondence between Oliver Johnson and George F. White, of the city of New-York, regarding some expressions used by the latter, in a public communication in Friends' meeting-house, in Rose street, on the subject of non-resistance. And we are free to say, in the first place, that to us it appears strangely anomalous, that any conforming member of this religious society should be *adverse* to the advancement of its testimonies; that a recommended minister should show an unwillingness, in his public communications, as George F. White has done in the cases of slavery, intoxicating drinks, and war, is absolutely unaccountable; that he has done so with impunity, is evidence that the defection pervades the administration of discipline where he holds membership. It is matter of unfeigned surprise and regret, that those who almost originated and embodied the testimonies against war, slavery, and intemperance, and who once endured contumely, vituperation, and persecution, for conscientiously maintaining them, should now, when others (not improbably influenced to an examination of the subjects by Friends' faithful adherence to those testimonies,) feel it *their* duty to declare in favor of peace, freedom, and temperance, be found in the ranks, and even file-leaders, among their vilifiers. Respecting Oliver Johnson's letters, we have nothing to say; he not being a member of our Society. George F. White's are evasive, uncourteous, hypocritical, and sadly deficient in the dignity becoming one holding his station in Society; and viewing them thus, partly for the reputation of a Society of which we are members, and partly from a sense of moral obligation, we hereby express our unqualified disapprobation.

Thomas Whinnery, jr.
Lydia Whinnery,
Abraham Allen,
Cato W. Allen,
Jane Ann Whinnery,
Samuel Brooke,
Sarah Brooke,
Wm. W. Whinnery,
David B. Allen,
Judith Whinnery,
Fanny Allen,
Elizabeth Allen,
Margaret Brooke,
Lydia E. Whinnery,
Vincent Whinnery,
Achilles Whinnery,
Mary Allen,
Esther Whinnery.

We are informed that the above are Friends of great respectability, members of the Yearly meeting of Indiana. One of them is on the celebrated appointment to visit Green Plain Quarterly meeting. The document was sent to the proscribed Friends in New-York, and the letter enclosing it contained the following remarks: "Friends here, some of them, are thinking of making a public protest against your disownment. As they have the very words of the charge before them, and are well acquainted with the Standard, which you are condemned for supporting, they can do so intelligently; and it seems to me with great propriety. They have not yet made up their minds on the subject. All are made joyful by what they see of your firmness, and what they hear of your patient cheerfulness under the trials to which you have been subjected. I cannot tell you how many have expressed an ardent desire to take you by the hand, and see you face to face. They watch every step in your case with the deepest interest."

Another letter from Ohio mentions a significant incident which occurred in a Quarterly meeting. A Friend remarked, with great simplicity, that "the Society was indeed in a tried situation at the present time; but he thought there was one way in which they might find relief: If Friends would only bear as faithful a testimony against *slavery* as they did against *abolition*, all would be well."

A letter from another State furnishes the following extracts: "Recent proceedings in our Society, touching the subject of slavery, develop a state of feeling widely prevalent among Friends, which, though it may cause the *oppressor* to triumph, in the evidence it affords that those whom he was wont to regard as the firmest enemies to his system of wickedness, are now his faithful allies,—is the occasion of discouragement and sadness to the friends of civil and religious liberty; and of mourning to those who having witnessed the trials and conflicts, through which the Society had recently passed, in maintaining its own freedom, had hoped to see it foremost, not only in supporting its own rights, but active and persevering in endeavors to regain the lost rights of others. But though our Society seem determined to reject the high honor of taking the lead in the world's redemption and regeneration, we may yet rejoice in the full assurance that the Truth *will* prevail; and while we are dozing in indolence and ease, punctilious of forms and colors, and pharisaical of speech and manners, there is a noble band raised up, taught in the school of Christ, and trained for the battle, who, seeing the standard falling from our hands, have grasped it in the strength of Jehovah, and are valiantly bearing it onward, triumphing over all opposition, and giving the sure token of victory."

"I was glad to see the Address of the Association of Friends in a late Standard; but I almost, if not quite, despair of seeing Friends, *as a society*, doing anything in behalf of the slave, worthy of the times in which we live, or the character they once sustained. Indeed I find myself tending to the sentiment, entertained by our beloved brother, that sectarian organizations are a hindrance to the free spread of the principles of universal and equal liberty; and tend to circumscribe within their own limits the flow of sympathy and benevolence, which would otherwise pour their gladdening streams into the hearts of all the afflicted, without distinction of sect or party, and thence return a rich current of joy into the bosom of all who yield to their heavenly influence."

We have refrained from publishing the remonstrance of Peru Monthly meeting, addressed to the Monthly meeting of New-York; or noticing the ungracious reception it met from them to whom it was addressed, or the unsatisfactory reply returned. As yet, it remains uncertain how far the Society at large will sanction the proceedings at New-York. The remonstrances of individuals, however numerous and respectable, have been deemed by some *disorderly*, and in some instances have subjected the signers to considerable annoyance; and some Friends seem to think that no meeting, in its Society capacity, is justified in meddling with matters within another Yearly meeting; not considering that this is by no means a local question, but one that deeply concerns the whole body.

It is urged that a Meeting must be *united*, before it take any step. If so, we would ask how it happened that the Monthly, Quarterly, and Yearly meetings of New-York did not deem such unity necessary before they condemned Friends there? For proof that they did not, we need only mention the fact, that in the case of Isaac T. Hopper, in the Yearly meeting itself, fifteen of the committee were for reversing the decision of the Quarterly meeting; three declined signing any way; and eighteen, just one *half* of the whole number, were for confirming his disownment. Yet they did confirm it!

Perseverance is a remarkable trait in the character of Friends. The first anti-slavery society of England was chiefly composed of them; and they held their sittings for more than twenty years, under circumstances that would have discouraged any other people. This makes it more desirable that they should be right in whatever they undertake; for right or wrong, they are prone to persevere. Thus New-York Yearly meeting, notwithstanding a pervading feeling of uneasiness that all is not as it should be, will probably continue to sanction the disownment of abolitionists among them, from the idea that having begun, they cannot respectably recede. The dilemma is a bad one; for respectably go forward they assuredly cannot. It is well, however, that the Society should part with a modicum of its *respectability*; for it has been unto them a grievous snare.

Indiana Yearly meeting has placed itself in a dilemma similar to that of New-York, by its measures against the Friends in Green Plain Quarterly meeting. The result will probably be similar; creating, in both cases, extensive dissatisfaction. From the Yearly meetings of Philadelphia, Ohio, and Genesee, we may anticipate a different result. Those meetings have a considerable portion of pro-slavery leaven; but, if we mistake not, they have also too much of genuine, Christian freedom in their composition to impose shackles, that would prove insupportable to themselves and their children.

As Baltimore Yearly meeting is in a Slave state, doubtless Friends there are infected with the general southern sentiment, that no one residing in a free State is qualified to decide the question of slavery; a maxim as wise as it would be to say that no one can prescribe for insanity, but he who is himself insane. But we are confident that those Friends place too high a value on their own rights, and have too much respect for the rights of their brethren, to allow them to be subverted.

Thus much for one section of the Society; and how is it with the other, called Orthodox? Friends in England are so sound on the subject of slavery, that their influence on brethren here cannot be otherwise than salutary. There is, however, a secret jealousy of foreign interference; and this narrow, unbrotherly feeling is seized upon by pro-slavery portions of the Yearly meetings in America, to neutralize the good that might otherwise flow through this channel; and the effort is by no means unavailing. Therefore, the struggle, in both branches of the Society, is much the same as it is in other sects. Slavery is fighting with freedom; truth is contending with error. The Church is indeed *militant!* Perchance the conflict may continue for years. Let no religious society comfort itself with the vain hope of restoring outward peace, without inward purification. Our Heavenly Father loves the souls of men too well, to allow the disobedient to remain long at rest.

The difficulties now agitating the Society of Friends can be settled only by obtaining the verdict of the Society at large; and whether it will then enjoy peace, depends entirely on the justice of the decision. How can that verdict be best obtained?

Meanwhile, from what has all this controversy arisen? Let Friends look back on their early history, and blush while they answer, "It is because some of our members have felt conscientiously constrained to unite with other sects, for the peaceful abolition of slavery, by the general dissemination of a correct moral sentiment."

The anti-slavery enterprise in England, from the very beginning, was carried on by Friends, in brotherly co-operation with various other sects. In the good *old* time, Friends' meeting-house in Philadelphia was used, during thirty or forty years, for the meetings of the abolition society; though many of its members belonged to other denominations of Christians, and not a few were paid clergymen. But *now* Friends' meeting-house in New-York is refused to an anti-slavery association entirely composed of its *own* members! Here is a thermometer to judge of spiritual changes in the Society!

Dr. Rush was for some time President of the old abolition society. He was not a member of the society of Friends; and so great was his anti-slavery zeal, that he is said never to have closed a course of medical lectures, without an earnest admonition on the subject of slavery. William Rogers, a Baptist clergyman, was Vice President. James Pemberton, Dr. Samuel P. Griffiths, John Parish, and other prominent Friends co-operated with these philanthropists joyfully; but no attempt was made to disown them for it. The President of the American Anti-Slavery Society, at the present time, *is* a Friend; yet those who aid that Society are deemed "disorderly," and must be thrust out as "disturbers of the peace." Alas, for the inward light that shines no deeper and clearer than this!—L. M. C.

THE COMMUNITY AT HOPEDALE.

In the Practical Christian, the organ of this community, I find the following sentence, concerning a letter published in the New-York Tribune, and copied into the Standard:—

> "If those who have outgrown all sectarianism, will condescend to explain what they mean by the words "*sect*," "*sectarian*," &c. it will greatly oblige, and may, perhaps, enlighten many inquiring minds. Sometime ago we respectfully asked Mrs. Child, of the "Standard," to explain some of her remarks about our "fencing off an enclosure," but she remains silent. Mayhap the writer of the letter will not slight our humble request."

A very slight tinge of petulance seems to pervade this sentence; arising probably from misapprehension of motives; for certainly those to whom it was addressed would consider it no *condescension* to explain. But I notice the remark, merely to assure the editor that I never happened to see the request he mentions. Adin Ballou is one of the last men on earth whom I would intentionally "slight." Few have so large a share of my affectionate respect. Instead of assuming superiority, I would fain learn of him the humility that ever takes the lowest place, the charity that forgiveth and hopeth all. Neither could I, by any possibility, write or think scornfully of the tender-spirited and truth-seeking brotherhood united with him at Hopedale.

If I were to say half I think of the dangers of sectarianism, I might fill the entire paper for at least fifty-two weeks; those who answered me would, at the least calculation, fill it five hundred and twenty weeks more; and I think the anti-slavery society might well doubt whether this was doing *their* business. For this reason, I will not enter into the argument, but merely say that it appears to me that no *tests* whatever should be applied in the formation of a community. I cannot think that it is salutary for people of one set of opinions, on *any* subject, to congregate together, to the exclusion of others; it seems to me like fencing off a portion of God's heritage. People who unite on one religious idea, always *have* become sectarian; and therefore I have feared that such might be the case with the Non-Resistants at Hopedale.—L. M. C.

PHILADELPHIA RIOTS.

We do not altogether like the tone of the appeal by S. H. Gloucester, on our first page. "*Our* church and pulpit," he says, "have been used on all occasions, for the appropriate business of *preaching the gospel*; it has never been used for the discussion of any of those subjects so exciting at the present time."

What *is* preaching the gospel, if it be not lifting the voice against oppression and wrong? and where do they exist so palpably as in *slavery?* The course indicated may be *prudent* for a people who hold their lives and property among us by sufferance; but it does not raise our opinion of a colored man, to hear him boast of it.

Again, he speaks of the "innocent suffering with the guilty." Great guilt, to be sure, in *any* class of citizens, to form a quiet temperance procession! The good will of the mob is never to be gained by such concessions.

OHIO! OHIO!

We would call attention to the communication from A. Brooke, giving notice of a great anti-slavery gathering in Ohio. The advance of our principles at the West, particularly in that giant State, is of vast importance. There are there a few brave spirits who have nobly borne the severest peltings of the storm. Let them rally at the trumpet-call to strengthen each others' hands, and encourage each other's hearts. We trust our friends in the East will be *sure* to be there. Let them, by no means, fail. The call is urgent; the moment auspicious.

THE VIGILANCE COMMITTEE OF NEW-YORK.

We would earnestly call attention to the Appeal of this Committee. They do an immense amount of good, and they suffer—absolutely *suffer* for means. We believe the treasurer to be a man of integrity and good judgment, as well as the most benevolent feeling. *Multitudes* are continually applying to them for help. All they want, is a mouthful of bread to keep up their strength, and a few shillings for travelling expenses; but the committee are often without funds to provide the coarsest necessaries of life for the poor trembling fugitives. We do believe, from our hearts, that a good use is made of all donations. Accounts cannot be *publicly* rendered, for obvious reasons; but they are open to the inspection of any donor.

Again we repeat, this committee are doing an immense amount of good, under the most discouraging difficulties.

THE ANTI-SLAVERY ALMANAC.

Pray send orders for the Almanac. It is most liberally furnished for the price, 6 1-4 cts. single; $4 a hundred; $25 a thousand. This is cheaper than we can afford; but the object is to scatter anti-slavery truth as widely as possible. For this reason, the Almanac has been compiled without respect to divisions of opinion among abolitionists.

☞ The Liberia Herald, for which C. C. Burleigh inquired some weeks ago, was sent to him at Philadelphia; and we are informed that it was thence forwarded to Vermont.

☞ The report that Joseph Sturge was elected to Parliament, proves incorrect. He was defeated by Mr. Walter, editor of the London Times.

☞ The Acknowledgments are deferred.

Anti-Slavery Items.

Anti-Slavery in Rochester.—Our friends held a convention in Rochester, N. Y. on the 26th of August. The trustees of the Third Presbyterian Church granted the use of that building; but before the close of the morning session, they warned the abolitionists to quit the premises forthwith. The reasons assigned were, that a *woman*, by the name of Abby Kelley, was expected to address the meeting; and that discussions had already been held, which the trustees considered subversive of the cardinal principles of Christianity. The abolitionists voted their thanks for the use of the house thus far, and quietly withdrew, as requested. A writer in the Rochester Evening Post says:

> We concede the perfect right of any man or set of men to have and to hold the entire control of their own property, and will maintain them in that right; but if churches are closed against the free discussion of the great principles of civil and religious liberty, and of the conduct of those "who bind heavy burdens upon men's shoulders, grievous to be borne," why then we would retire to the wilderness, where as yet the ground has not been cursed with physical, intellectual, or moral slavery, and make the rocks and the fastnesses of the mountains ring and echo with the voice of freedom.

The meeting was immediately adjourned to the Bethel church, where the church had no character to lose, having been already denounced by the Presbytery, for having invited and allowed Mr. Finney to preach in their pulpit, as guilty "of a violation of faith, and a breach of Christian morality."

J. Q. Adams.—The constituents of this venerable man, in Weymouth, Mass. intend to give him a grand reception on the 17th, on his return from Congress. All persons, without distinction of parties, are invited to join the procession, in token of gratitude to the brave old man, who has dared, in the midst of brow-beating, insults, and threats, to defend the sacred Right of Petition.

The Union the Bulwark of Slavery.—In the great Mississippi slave case, Mr. Clay took the ground that the connection of Mississippi with the Union was necessary to her security against her slaves. "He showed, (says the correspondent of the Colored American,) that the safety of Mississippi consisted in her connection with the Union; that she owed her security against slave insurrection to the genius of Fulton, by whose steamboat invention the myriads of men on the banks of the Ohio and the Mississippi could be speedily conveyed to the scene of action, in case of a servile war in that State." "Let her be isolated from the Union," said he, "let her be an island in the ocean, and the time would come, when her white population would be subdued by the colored race." He stated that the slaves already exceeded the white population of the State, by 20,000.

A Gleam of Light.—The Tennessee correspondent of Gerrit Smith says:

> Notwithstanding the deplorable influence of slavery, we have some cause for rejoicing. The great reformation now in progress in the South—the temperance cause—is doing wonders. In this county, more have signed the pledge of total abstinence than there are legal voters. In Cocke county, the reformation is in progress. I should think that nine-tenths of the whole population of the county would sign the pledge. I believe there is no dealer there in the poison; and I know of no distiller there. Some of our good people think that this is one of the great reformations expected at the approach of the millenium. I hope great good may result from it. Years since, this great work began at the North. By and by, it came South. We have indications that the anti-slavery reformation is coming too.

Ordination of an African.—Many of our friends will recollect Mr. Hanson, the well-educated and eloquent native of Africa. He has lately been ordained deacon in the Episcopal Church, by the Bishop of Connecticut.

Silence of the Religious Press.—From the Philadelphia Observer we extract some correct remarks on the influence of the religious press. The Observer does not mention the peculiar influence of silence. When a journal is bold and decided on moral and religious subjects in general, and yet is silent on the one important topic in which the whole country is interested—in which political, moral, and religious interests are involved—there is a *meaning* in that silence, which is more than expressive. There is an influence in it, like the breath of the earthquake herald. *Why* may not a Christian journal speak on that one subject? What horrible power lies slumbering, which it will not do to awake? We know nothing that can be said on the subject of slavery, more imprudent than persevering and studious silence.—*New-York Evangelist.*

Decrease of Slavery.—The decrease of slavery in the States of Delaware, Maryland, and Virginia, during the period from 1830 to 1840, was a little over 4 per cent. The increase for the ten previous years was 7 per cent. This gives a change against slavery of 13 per cent. in ten years, at which rate it would run out in 77 years. But this change of 13 per cent. against slavery for the last ten years, is as 20 to 7 in respect to its condition during the preceeding 10 years. We may therefore expect that the next ten years will show a decrease of about 37 per cent. and the next ten years a decrease of about 219 per cent. so that, in the course of its own nature, we may calculate to see the end of slavery in these three States, considerably before 20 years have passed.

Price of Land North and South.—A striking illustration of the effect of slavery on the financial condition of a country, may be seen in the comparative prices of land in the two sections. Around Washington, land is begging for a market at from three to ten dollars per acre. Capital farms may be bought at these cheap rates in the immediate neighborhood of the capital. Now compare this with the country in the vicinity of Rochester, where farms command fair prices, notwithstanding the pressure of the times and the great scarcity of money. The Rochester Democrat says Messrs. Sibley and Scranton sold at auction last Wednesday.

1. Farm lot 3 1-2 miles from the city, on the Lyel road, containing 81 acres, (all wood but 12 acres,) sold for $53 per acre.

2. Forty acres on cross road, 3 1-2 miles from the city, between Lyel road and Ridge, (all wood,) $40 per acre.

3. Seventeen lots outside the city line, in lots containing from one-half to an acre, at an average of $100 per acre *each*. The whole sale amounted to $7,593.—*New-York Evangelist.*

GENERAL INTELLIGENCE.

Foreign Items.

Commercial Intercourse.—We learn from the Jamaica papers that petitions are about to be forwarded to England for a repeal of the enactment existing at present against a free intercourse between Jamaica and Hayti. It is surprising that this old relic of the miserable slaveholding policy has not been sooner removed.

The Mobs.—There seems no good reason for supposing that the chartists originated the late terrible riots in the manufacturing towns of Great Britain. They were probably unpremeditated, and occasioned by sheer starvation. The chartists doubtless availed themselves of the confusion, and made political capital therefrom. One significant feature of the riots was dislike and jealousy of the Established Church. The starving populace consider the clergy as abettors of the landholders; hence they looked on with the utmost indifference while the mob destroyed their houses.

Victoria.—The Queen has announced her intention of making a visit to Scotland, the ensuing season, at which the Scotch people are much rejoiced. Orders have been given to repair Holyrood palace. It is supposed that Sir Robert Peel will be of the royal party, and at that time the Duke of Wellington will make his first visit to Scotland.

The Largest Steamship.—The great iron steamship *Great Britain*, intended to trade between Bristol and New-York, is described in the English papers. Her extreme length is 325 feet, her width across the beam 51 feet, depth 30 feet, burden 3,600 tons register, 1,000 horse power, 6 masts, with good sleeping accommodations for 360 passengers, 380 can dine in the principal saloon. She will carry 1,000 tons of coal, and have a crew of 130 men.

The Great Britain is fitted with Smith's Archimedean screw, upon which some further improvements have been made by the company.

A Locomotive for the Russian Government.—Mr. Ross Winans, an able machinist of Baltimore, has just completed a powerful burden locomotive by special order from the emperor of Russia. A similar order has been sent to England, so that the comparative merits of the rival machinists may be fairly tested. This engine has an upright boiler adapted for either wood or coal, and is intended for a track of six feet in width. The contract price of the engine is $11,500. Upon trial she has proved herself very efficient, as we learn from the Baltimore American. Mr. Thomas Winans, son of the builder, is offered a handsome salary by the Russian government to go to Russia to give instructions for casting chilled car and engine wheels.—*Philadelphia North American.*

Proselytism.—Some of the Paris religious journals complain that Protestant and Quaker books and tracts, adapted to injure the Catholic cause, are clandestinely printed in the capital, to be thrown by English ladies, as well as hired missionaries, into the yards and cellars all over France.

China.—We mentioned that the American merchants would demand satisfaction for an outrage committed by the Chinese authorities, on the boat of the Morrison, and the murder of one of the crew. The Constellation and Boston, two United States vessels of war have approached nearer to Canton, in a friendly way, than has ever before been allowed without a letter of permission. The affair of the ship Morrison received prompt and respectful attention. The whole transaction has been disavowed by the Chinese authorities, and is supposed to be in a course of amicable adjustment.

Jerusalem.—Letters from Jerusalem report that the Protestant bishop experienced full protection from the Turkish governor, and no molestation from the Christian ministers, in the exercise of his functions. He will found a new church.

At the recent public meeting of the French Academy for the distribution of prizes, Count Molé observed, in his discourse, "European politics, trade, and even proselytism, are operating more and more towards Jerusalem; and in the future transformation of the East, that city will have a considerable agency."

Americans Abroad.—It is said that there are now residing at the Sandwich Islands, upwards of six hundred Americans, (more than an aggregate of all other foreigners,) who hold property to the amount of a million of dollars.

Havana.—The yellow fever is raging fearfully at this port.

Yucatan.—According to the last news, the minister of war was on a tour of inspection, and was superintending in person the preparations for the defense of their seaport towns. Five gun-boats were being built at Campeachy and Laguna, each to mount *one* thirty-two pounder. A strong party were in favor of an immediate Declaration of Independence, and another party were for waiting until the country was attacked, and after the invading force was repulsed, then to declare their independence. General Santmena, in command in the State of Tobasco, had refused to lead the troops of that State against Yucatan.

Skirmish in Texas.—Seven gentlemen, from Arkansas Bay, have been on a scouting expedition, on their own hook, and have done a pretty fair business. On this side of the Nueces, they encountered a party of Mexican spies, about fifty in number, and attacked them. The engagement was short; the citizens of "the greatest republic on earth," refusing to come up to the scratch. Twelve of the spies were killed, the remainder taking to their heels. On their persons were found considerable sums of money, which you may rest assured were removed; no constitutional scruples preventing our boys from pocketing the deposites. The spies were armed with beautiful, silver mounted guns, and had they been *men* would have given our party a warm reception.—*Galveston (Texas) Paper.*

General Items.

Congress.—The National Intelligencer says, that the last Congress made 1,098 reports, reported 610 bills, and passed 299. The President did not sign the bill for the distribution of the proceeds of the public lands; nor the bill to regulate the taking of testimony in cases of contested elections—which bill was intended to prevent the recurrence of such scenes as took place at the time of the New Jersey contest. Both these bills were defeated by the non-action of the President.

Biography.—The Democratic Review states that Gen. Jackson has committed all his papers, &c. to the hands of Mr. Amos Kendall, who is to edit and publish them with a biography.

Self-Defense.—Mr. Baylis L. Wilcox, overseer of Dr. Ethan Allen, of the parish of St. Mary, La. was murdered on the 10th ult. by a couple of runaway negroes, whom he attempted to recapture.

A Slave Freed.—A slave was brought before Judge Dewey, at Northampton, Mass. on the 30th ult., on habeas corpus, having been followed from Worcester by certain persons for that purpose. She was brought into the State by her owner voluntarily. Having been directed to decide whether she would go with her master or remain here, she preferred the latter course, and was discharged accordingly.—*N. Y. Evangelist.*

Yellow Fever.—This terrible disorder has again become an epidemic at New Orleans. The cases are numerous, but said to be of a milder type than last year.

A Vessel run Down.—The schooner Emily, Captain Chase, bound from Vermillion to St. Catharines with a load of wheat, ran into the schooner Acorn, Capt. Cobb, bound from Buffalo to Chicago, with passengers and merchandise, and so serious was the collision, that the latter sunk in fifteen minutes, in ten fathoms water; the crew and passengers escaping with nothing but the clothing on their backs. One young man, an Englishman, just arrived in this country, missing, whether carried down with the vessel, or lost by jumping overboard, not known to the survivors.

The passengers, some forty-five in number, were in their berths below, and not a moment was lost in transferring the men, women, and children, in their night clothes, on board the Emily. This was barely accomplished, when the vessels parted from each other, and the Acorn went down.

The passengers were emigrants, and were left in a destitute and most forlorn condition. Three of the families Americans, and two English. One man saved his money by means of a belt on his person—the rest lost all. Some $4,000 in gold, it is stated, was lost. The Acorn was freighted with 40 tons iron, about 30 tons dry goods, &c. besides property of emigrants.—*Journal of Commerce.*

NOTICES.

TO THE FRIENDS OF THE SLAVE.

The announcement of the annual Fair, held by the Philadelphia Female A. S. Society, has perhaps come to be regarded by you as a thing of course; and the Fair as an occurrence which will take place as certainly without your agency as with it. Our object in addressing you is to inform you that the success of this enterprise depends very much on yourselves, and to solicit your effort in its behalf. Although its management is in the hands of the Philadelphia Female A. S. Society, yet as its proceeds are devoted to the general interests of the cause, in its prosperity you are all concerned, and we confidently appeal to you for aid in its preparation. Time, skill, industry, money, are all requisite; and of these you are entreated to give according to your abundance. All can contribute something, and if every abolitionist would but give what may be conveniently spared, the pecuniary and other good results of our next Fair might be tenfold greater than those of any preceding one. But lest *all* should not be sufficiently zealous, let some working abolitionists make large demands on their convenience, and some sacrifice of time and money, if need be, comparing their toil with that of the slave, for whose sake they willingly endure it. In these "hard times" let not our first retrenchments be in our charities.

The community is so familiar with the details of Fairs, that it can scarcely be necessary to mention the various kinds of articles desired. Almost everything which finds a ready sale in other markets, and which is the product of requited labor, may be usefully appropriated here. Clothes, furniture, books, toys, and fancy articles of every description will be gladly and gratefully received. Those who propose to furnish us with unwrought materials will please send them seasonably.

We acknowledge with pleasure, a generous donation from an untiring friend of the cause, the value of which is enhanced by the early time at which it was given.

We call upon you, then dear fellow-laborers in behalf of the slave, (the mention of whose name should ever stir the deepest recesses of our hearts,) to aid us promptly, liberally, cheerfully.

All contributions may be sent to the Philadelphia Anti-Slavery Office, No. 31 North Fifth street, or to any member of the committee.

Committee.—Maria M. Davis, Elizabeth J. Neall, Sarah A. M'Kim, Lydia Gillingham, Huldah Justice, Emma Parker, Rebecca Shaw, Sarah Pugh, Janet Jackson, Harriet E. Purvis, Mary Grew, Taressa I. Hallowell, Margaret A. Griscom, Mary T. Stickney, Martha W. Carman, Anne M. Hopper.

9th mo. 15, 1842.

ABOLITIONISTS! HO!!

The adjourned meeting of the Windham County Anti-Slavery Society will be held in Brooklyn, on Tuesday, October 4, commencing at 10 o'clock, A. M. Questions of great importance will be considered.

Let no friend of God, and his perishing poor, excuse himself but from absolute necessity. Come from every hill, and valley, and plain, from every village, farm-house, and cottage, where Freedom finds a home, and a human heart beats strong for human rights.

Many friends are expected from other counties. Eminent speakers will probably be present.

C. M. BURLEIGH. *Secretary, pro tem.*

TAKE NOTICE!

County Conventions of the abolitionists in Western New-York will be held in the following places, on and after the 12th of August; to commence at 10 o'clock, A. M.

Seneca county, Waterloo, Sept. 16, Friday. Hudson, &c. to be present.
Chemung county, Millport, Sept. 20, Tuesday. Tucker, &c. to be present.
Cayuga (North) county, Ledyard, Sept. 23, Friday. Hudson, &c. to be present.
Tioga county, Owego, Sept. 27, Tuesday. Tucker, &c. to be present.
Cayuga (South) county, Cato 4 Corners, Sept. 30, Friday. Hudson, &c. to be present.
Cortland county, Cortland, Oct. 4, Tuesday. Tucker, &c. to be present.
Onondaga county, Syracuse, Oct. 7, Friday. Hudson, &c. to be present.
Chenango county, Oxford, Oct. 11, Tuesday. Tucker, &c. to be present.
Oswego county, Pulaski, Oct. 14, Friday. Hudson, &c. to be present.
Madison county, Cazenovin, Oct. 18, Tuesday. Tucker, &c. to be present.
Oneida county, Rome, Oct. 21, Friday. Hudson, &c. to be present.
Otsego county, Cooperstown, Oct. 25, Tuesday. Tucker, &c. to be present.
——— county, ———, Oct. 28, Friday. Hudson, Tucker, Kelley, Douglas, Ferris, Smith, Bostwick, and Weed.

E. D. Hudson, Jacob Ferris, and —— Weed, will lecture in the upper tier of counties, preparatory to the conventions; and J. N. T. Tucker, —— Smith, and N. Bostwick, will lecture in the lower tier of counties, preparatory to the conventions. Abby Kelley and Frederic Douglas will lecture in the places of holding the conventions, preparatory to their being held, and will attend the conventions in both tier of counties.

Letters and papers may be directed to the places where each set of agents will be present at the conventions.

☞ *Come One! Come All!!* ☜

DISCUSSION.

An adjourned Meeting of the Junior Anti-Slavery Society will be held on next Fifth day, (Thursday) the 15th instant, at half-past seven o'clock, at the Hall of the Marshall Institute, third street, above Willow. The discussion on the question, "Should the citizens of the North interfere with Slavery at the South?" will be continued.

The company of both friends and opponents is earnestly solicited, that our meeting may be as well filled as "in days of yore."

The debate is open to all who choose to participate.

ALEX. S. TRUMAN, Secretary.

Philadelphia, 9 mo. 1842.

Poetry.

The two following were sung at the celebration on the First of August, in Lenox, Massachusetts.

LINES

Suggested by circumstances attending the night of the 31st of July, 1834, in Antigua.

BY MRS. CHARLES SEDGWICK.

It is the noon of night,
Yet the slave seeks no repose;
Tho' weary and oppress'd with toil,
His eyes he cannot close.
'Tis midnight—yet broad day
Is dawning in his soul,
And wakes it to a new-born joy,
Too mighty for control.

'Tis midnight—yet behold
The churches filled you see,
With silent, solemn worshippers,
An awe-struck company.
God's spirit surely broods
O'er that hush'd, holy hour,
As once upon the water's face,
With life-inspiring power.

The clock strikes twelve, its tones
The solemn stillness break;
A message slowly it proclaims,
Might e'en the dead awake.
And voices now burst forth
In weeping or in prayer,
Or in sweet songs of fervent praise,
Breath'd o'er the list'ning air.

What spake that wondrous bell?
Those words of sacred power,
That, 'neath Judæa's starry skies,
Once broke the midnight hour.
Man understood them not,
Or gave them little heed;
Yet, treasur'd in the sacred page,
They served his utmost need.

"Good tidings of great joy,"
The slave at length have reach'd;
A *man*, he treads the earth in "peace,"
"Good will" to him is preach'd.
"Glory to God" he sings—
Let us repeat the praise,
And to our common Father now
A joyful Anthem raise.

HYMN.

Almighty Father! God of all!
Our being's origin, and end!
On thee our hearts in chorus call,
On thee confidingly depend.

This fair material world reveals
Thy wond'rous skill, thy constant care,
But *man*, who thinks, who feels,
Thine own divinity doth share.

Thine image still in him we trace,
Tho' wrongs oppress, tho' guilt deprave;
Whate'er his country, hue, or race,
Be he a monarch or a slave.

From pole to pole, in either zone,
Throughout the earth thy power upholds,
One human brotherhood alone,
Thy comprehensive care enfolds.

But weak as selfish, we would claim
An erring, partial God to prove;
And thus presumptuously aim
To bound Infinity of Love!

Forgive us, Father! that we can
Thus falsely reason, blindly see;
Teach us to own our brother man,
As he is ever own'd by Thee!

HARVEST FIELDS.

BY MARY HOWITT.

In the young and merry time of spring,
When clover 'gins to burst;
When blue-bells nod within the wood,
And sweet May whitens first;
When merle and mavis sing their fill,
Green is the young corn on the hill.

But when the merry spring is past,
And summer groweth bold,
And in the garden and the field
A thousand flowers unfold;
Before a green leaf yet is sere,
The young corn shoots into the ear.

But then, as day and night succeed,
And summer weareth on,
And in the flowery garden beds
The red rose groweth wan,
And hollyhocks, and sunflowers tall,
O'ertop the mossy garden wall.

When on the breath of autumn breeze,
From pastures dry and brown,
Goes floating, like an idle thought,
The fair, white thistle down;
Oh, then, what joy to walk at will,
Upon the golden harvest hill!

What joy in dreamy ease to lie
Amid a field new shorn,
And see all round, on sun-lit slopes,
The piled-up shocks of corn,
And send the fancy wandering o'er
All pleasant harvest fields of yore.

I feel the day; I see the field;
The quivering of the leaves;
And good old Jacob and his house
Binding the yellow sheaves;
And at this very hour I seem
To be with Joseph in his dream.

I see the fields of Bethlehem,
And reapers many a one,
Bending under their sickle's stroke,
And Boaz looking on.
And Ruth, the Moabitess fair,
Among the gleaners stooping there.

Again: I see a little child,
His mother's sole delight;
God's living gift of love unto
The kind, good Shumanite;
To mortal pangs I see him yield,
And the lad bear him from the field.

The sun-bathed quiet of the hills;
The fields of Gallilee,
That eighteen hundred years agone
Were full of corn, I see;
And the dear Saviour take his way
Mid ripe ears on the Sabbath day.

O golden fields of bending corn,
How beautiful they seem!
The reaper-folk, the piled up sheaves,
To me are like a dream;
The sunshine, and the very air,
Seem of old time, and take me there.

◆

The seasons came, and went, and went and came
To teach men gratitude; and as they passed
Gave warning of the lapse of time, that else
Had stolen unheeded by: the gentle flowers
Retired, and stooping o'er the wilderness
Talked of humility, and peace, and love.
The dews came down unseen, at even-tide,
And silently their bounties shed, to teach
Mankind unostentatious charity.
With arm in arm, the forest rose on high,
And lesson gave of brotherly regard.
The flocks, the herds, the birds, the streams, the breeze,
Did call to duty, gratitude and love.

Miscellany.

From the "Forest Life" of Mrs. Clavers.

LOVE IN THE FOREST.

Our friend, Mr. Hay, has a noble farm. His cleared and cultivated acres may be counted by hundreds, and his "stock" of all kinds will far outnumber them. A wide tract of forest land hems in his clearing, and this, too, calls him master. He is wont to boast that he has more land enclosed within a ring fence than any man in the county; and he boasts still louder that it is all the fruit of his own industry, and loudest of all, that it has never made him proud.

He maintains, and insists upon his family's maintaining the simplicity of habits and manners that is usual in the neighborhood; and watches with jealous eye every tendency toward an imitation of those who attempt fashion and style among us. He goes daily into the field with his men, and his wife and daughters spin and wear wool and flax of home production. No imported luxury graces their daily table. Mrs. Hay, to be sure, has her tea, but she has it in the afternoon, before the family supper; and the sugar (for the few who like sweetnin' in their tea) comes from no farther off than the farm "sugar bush." Notwithstanding these strict, sumptuary laws, however, no family lives in greater comfort and abundance.

Mr. Hay's house is large enough to make a figure any where, though it lacks as yet the beautifying aid of the paint brush. His barn would make a hotel of tolerable dimensions, and the various outhouses and sheds, and coops and pens, that cluster around it, make passing travellers fancy they are coming upon a rising village in the deep woods. A fine young orchard adorns the sloping bank behind the house; while rows of peach and cherry trees border the ample door yard; hedges of currant and gooseberry bushes intersect the garden; thick screens of wild grape and honeysuckle overshadow the porch, and drapery the "square room" windows.

When you enter, you find bare, but well-scrubbed floors; the only exception being found in the aforesaid "square room," which is decorated with a home-made carpet of resplendent colors, large enough to reach almost the border of the chairs, and shaken every morning on the grass to avoid the ravages of the wasteful broom. A great eight-day clock, with a moon on its face, is the most conspicuous ornament of the common or "keepin' room;" but there is, besides this, in a favored corner, near the window, a small mirror, round which hang black profiles of all the family, including aunts and uncles; pin cushions, of every size and hue; strings of little birds' eggs; phials of camphor, peppermint, and essence of lemon, and perhaps a dozen other small articles much prized by different members of the family; while over the glass wave a few peacocks' feathers, and a whole plume of asparagus.

Pass into the kitchen, and you will find Mrs. Hay kneading bread or rolling pie-crust, to give her stout handmaid time for some less delicate service; her daughter Martha Ann, preparing dinner; her daughter Sophia Jane, shelling peas; her daughter Harriet 'Lizzy, rocking the cradle in which lies yet another daughter, whose name is Apollonia; not quite Apollyon, but so like it that I almost wonder that people who read John Bunyan should be fond of the appellation. The truth is, we do love high sounding names, and the more syllables or adjuncts the better.

The kitchen has a great fireplace, with a crane stout enough to swing a five-pail kettle of soap; and a great oven, too, that will hold at least a dozen country loaves. About the walls are disposed all the conveniences necessary for the full use of fireplace and oven, on the same plenteous scale. A rifle and a shot-gun hang on wooden hooks driven into the rafters, overhead; two or three gleaming butcher knives ornament a leather strap fixed against the chimney. A meal room near at hand contains several varieties of flour, and a buttery and milk-house supply other rustic dainties in profusion. Is it not to be supposed that Mr. and Mrs. Hay, and their five daughters, and their help and their hired men, live well?

One daughter we have not introduced into the kitchen, because she was seldom found there. Caroline Hay was delicate from her infancy; so much so that even her father was willing to see her excused from the more arduous part of domestic duty, and sent to school more constantly than were her sisters. But it was not without many misgivings that Mr. Hay observed the distinction which this circumstance occasioned between his daughters. He dreaded, and with reason, that Caroline should become that useless and uncomfortable being, a pretty girl, with just enough of education to fill her with conceit and pretension, while her exemption from the household cares that occupied her mother and sisters, would be likely to create in time an impression that she was of right entitled to superior respect, and a higher destiny. And, in truth, the young lady herself had already begun to verify in part her father's sagacity, by showing off, on proper occasions, a very sufficient share of those airs which young ladies sometimes mistake for graces. In an especial degree did she scorn the beaux of the neighborhood, who, being accustomed to find themselves very favorably received elsewhere, and who could not perceive why Caroline Hay should 'stick up," disliked her in proportion. We forgive any thing but "sticking up."

The three hired men are curiosities in their way; and as I wish to present a sketch of a Western settler's home of some dozen years' standing, I will say a few words about them, although two of them have no direct interest in my story.

The elder, John Kendall, is a huge Titan, who looks able to play at quoits with almost any of our Michigan hills; a man of might, whose very voice, as he shouts "Haw, Star!" or "Gee, Brin!" is enough to make the earth quake, and so supersede the necessity for using the immense plough, which he guides with one hand. This is of course the head man, where hard work is to be done.

Then comes—I take them as they sit at table—a rosy-cheeked, handsome, quizzical Tim Rice, one of those resolutely agreeable persons, who are always diving desperately after jokes, undeterred by the frequent mortification of coming up empty handed.—This youth is better dressed than great John Kendall, and he is Mr. Hay's right hand man in all matters requiring rather address than strength. He refreshes the memory of distant debtors; he buys and sells horses, (he is a born horse jockey,) and superintends the training of the colts; he feels the pulse of the county as elections come round, and even addresses his fellow-citizens occasionally, when the town requires to be "redeemed, regenerated, and disenthralled," from the sway of some unpopular assessor or recreant constable. Mr. Hay is a politician, of course, or he never would have stood where he does in the estimation of his neighbors. He is now somewhat tired of justiceships, and commissionerships, and memberships for himself, but he has always a favorite candidate, in whose behalf he and Tim Rice ride, and run, and talk, and scold, till the grand end is accomplished; and in all such matters the handsome faced Timothy is Mercury.

The young gentleman in the blue jeans, who sits next Mr. Rice, being particularly interested in my story, must have a paragraph to himself.

Seymour Bullitt was, at the time when I first saw him, one of the most awkward and clumsy boys I remember to have met; thick-set, red-faced, and withal much given to that kind of desperate and unreasonable yawning which threatens permanent dislocation of the maxillary process. This habit had but one advantage; it disclosed, ten times a day, a double row of the most regular and beautiful teeth that ever wasted their energies upon salt pork.—These, and a pair of dark eyes, were all that poor Seymour had to recommend him; and his extreme rusticity was the continual whetstone of Tim Rice's would-be wit, especially at table, when the ladies of the family were present. On these occasions, Seymour's face became redder than ever, and Tim declared that he looked every where but at Caroline, whose languid, blue eyes seemed scarcely to note his presence.

This young man was the son of a "forehanded" farmer, who had half a dozen such, and who, being a prudent man, and a widower, had sent Seymour (by the by, a favorite name with us, and usually pronounced "Simmer") to learn Mr. Hay's way of managing a farm; and the regular mode of doing this was to hire out as an ordinary "hand" to perform Mr. Hay's bidding. And Seymour would have liked his place passing well, if it had not been for Tim Rice's wit. This was sair to abide, surely; but then Mr. Hay was such a nice man, and Mrs. Hay was such a nice woman, and the girls were such nice girls, and Caroline ——— here was always a misty place in his mind, so we will leave a blank.

We are not to suppose that Seymour ever spoke to any one within doors when he could help it. He came in with the men from the field, he washed in the kitchen, and then went out of doors to comb his shaggy head, just as the rest did. But when all were seated at the table, and John Kendall gave grave opinions, or put forth sage truisms as to the crops and things in general, and Tim Rice practised the profitable art of word-catching, at the risk of biting his tongue with his dinner, Seymour sat in an unbroken silence, which seemed stupid enough. He was always bashful in the extreme, and under present circumstances, the fear that Tim Rice might find in his most trifling observation something that would bear twisting, kept him absolutely mute. Of course the young ladies did not like him.

That Tim Rice was a torment, to be sure! and to see the ease with which he laughed and talked with Caroline Hay, and the smiles that she gave him! Seymour tried to think what it could be that gave Tim such advantages, but he could not make it out.

It so happened, that on a far distant part of the farm, where the process of clearing had just commenced, John Kendall and Seymour, who went thither as choppers on a fine day in autumn, found each a prize. Kendall's was a huge snapping-turtle, that was sunning himself on the borders of a small lake, which lay near the scene of the day's operations, when John's unerring aim put an end to his musings and his life together, with the aid of no weapon but a stone, such as few arms could have hurled so far. Seymour's treasure was a load of purple, wild grapes, which he had espied at no great distance in the wood, and which he determined to carry home as an offering to Caroline Hay. His thoughts were occupied, during the remainder of the day, in deciding in what manner best to approach the shrine which had so many terrors for his bashful soul; in planning speeches of six words each; and in wondering how Miss Hay would reply to such unwonted familiarity.

The declining sun saw our two heroes, loaded each with his prize, making the best of their way homeward; but their pace had been so much moderated by the weight of their acquisitions, the old difficulty, *embarras des richesses*, that they did not reach the farm-house until the supper bell had rung, and the family were assembled. Seymour hurried to bestow his load of grapes in a hollow tree which stood near the well, and Kendall laid his hideous turtle by the kitchen door, its head drawn far out, its eyes protruding, and the stick by which the captor had carried it, still fast in its mouth.

"Hilloa!" shouted Tim Rice, as he jumped over the back fence, in his haste to meet the well-known punctuality of the supper-bell; "are you late, too?"

"Oh! *we* work," said Seymour; "we can't afford to peal the hills and jump fences as you do, Tim."

"Work!" replied Tim, with a knowing laugh, as he plunged his glowing face in the wash-basin, "I do head work, my boy!"

"Precious light work that must be," said Seymour.

"Never mind, my son! don't be cross," said Mr. Rice, with a mock, patronising air; "it'll be your turn by and by, if you're a good boy." Then turning to go into the house for a towel, he fairly jumped at sight of the turtle. "What black —— is this!" said he; "oh! a snappin'-turkle, eh! famous good soup Mrs. Hay 'll make of that, *I* know! Who caught it?"

"I did," said John; "but Simmer's got something, too;" and he indicated the grapes in the hollow tree, and added a conjecture as to their destination. And then he and Seymour went in to supper, tired of waiting for Tim.

The very moment Seymour beheld Caroline seated at table, looking more animated, and of course more beautiful than usual, his courage failed him, and he felt sure that he should never be able to make the contemplated offer of the grapes with his own lips. So, as soon as supper was ended, he called one of the little girls aside, and gave her an awkward message to her sister, telling her she would find something in the hollow tree by the well. His purpose was then to be off as soon as possible, but the little sister hurried Caroline to the spot so quickly, that he could not avoid witnessing, himself unseen, their approach to the tree, the hole in which was on the side farthest from the house.

What was his horror, when Caroline, scarcely casting her eyes toward the place, uttered a loud shriek, and, bursting into a passion of tears, ran away as fast as she was able! The whole family crowded round her, with wondering questions, but the pretty beauty would only exclaim, "'Tis that hateful Seymour Bullitt! nobody else *could* do so!"

Poor Seymour waited in his hiding-place until all had retreated into the house, and then ran to discover the cause of such terrible anger. What was his vexation, to find the vile snapping-turtle so placed within the hollow of the tree, as to show to the greatest advantage all its hideousness, while the grapes had entirely disappeared! It was now his turn to exclaim, in the inmost recesses of his boiling soul, "That's Tim Rice."

And to make matters worse, he saw Caroline at the window, and felt that she must suppose he was exulting over the success of his trick.

Tim Rice took care to be invisible; and the only person who met Seymour's eye, was Mr. Hay himself, who came out apparently in a musing mood, thinking, beyond a doubt, of the trick that had been played upon his daughter.

Seymour approached Mr. Hay, and said, in his most awkward manner, "It wa'n't me, indeed, sir!"

"What is it, Seymour?" said Mr. Hay, so mildly, that one might know his mind was not upon snapping-turtles.

"Why—I didn't know but you might think it was me that ———."

"Oh! that frightened the girls, eh! no, I dare say it was some of Tim Rice's nonsense;" and Mr. Hay passed on in wonderful unconcern. This was the extent of Seymour's explanation, and Mr. Hay never thought of it again, so the truth did not reach Miss Hay's ears, as the unfortunate "Simmer" hoped it might.

The faithful and impartial historian regrets to acknowledge that Seymour's thoughts, as he tossed on his sleepless pillow that night, ran almost exclusively on the subject of "pounding" Tim Rice thoroughly, as soon as he could catch him in the morning. Nay, so entirely had this idea taken possession of him, that when, after several restless hours, he had at length fallen asleep, he knocked the skin completely off his knuckles, in an encounter with the bedpost, which senseless piece of furniture received a blow intended for the handsome nose of the unfortunate joker.

There are some people who habitually consume in planning, the time which would be most suitable for the execution of their intentions. We shall not allow that was a common fault of our friend Seymour, but it is certain that when he awoke in the morning, two hours later than usual, and found that the object of last night's denunciations had set off at peep of dawn, on a long tour of business for Mr. Hay, he wished he had not indulged his angry feelings quite so vehemently, when he ought to have been asleep.

This incident, trifling as it was, produced upon the yet unopened mind of this young man no unimportant effects. We are all conscious, at times, of sudden light breaking in upon us from sources which are apparently so trivial that we are at a loss to account for the magnitude of their influence. Now, Seymour had felt, at intervals and transiently, a dim and vague sense of power to be something more than he had yet been. He had so nearly discovered the truth, that the merest trifle was sufficient to give the rousing touch he needed. So, from the chaos of that one wakeful night's thoughts, a jumble of hard work, and John Kendall, and snapping-turtles, and bunches of grapes, and Tim Rice's *head* work, and easy life, and enviable impudence, and his own violent, but unavailing auger, and the pretty damsel's scornful looks—from a jumble of all these things and many more beside, an idea dawned upon him, darkly and blunderingly at first, but gradually clearer and more inspiring, of the advantages of mental power over mere strength—of education over mere labor; and so absorbing and so laborious was the process of thinking out for himself, what he might have found clearly laid down in dozens of volumes, had he known of their existence, that he forgot his vexation and its saucy cause, and almost the fair enemy herself, while he argued himself into a resolution to change at once his plans for the future, and to arm himself for the battle of life with other weapons than the plough and scythe.

The short remainder of his stay at Mr. Hay's saw him eat his meals like a Trappist.

(To be continued.)

☞ *Well worth reading, and pondering well.* ☜

THE DEFENSE OF NATIONS.

BY J. ORVILLE TAYLOR.

What is our defense?—courts, jails, prisons, and the gallows. But *education is the cheap defense of nations;* and if we shall ever learn to legislate afar off, and upon a great system—*preparing* the public mind while *obeying* it—masters of the vast machine, and not its tools; if ever that day shall arrive, the first maxim that we shall establish will be, *it is cheaper to educate the infant mind, than to support the aged criminal.* Give your pence to common schools, and save your pounds on prisons. 'No, not save your pounds; but write over your prison doors—"To Let!" Man was not made to be sent to prison, but to be educated; and as John Wilkes said, "the very worst use you can put a man to is to hang him!" Punishment to prevent crime! It comes like the physician's prescription at the funeral, too late. Treadmills to prevent crime! Why, the treadmill only fatigues the *muscles;* crime springs from weak *moral faculties* and over active *propensities.* Would you use an argument to turn over a rock, or a crow-bar to convince a man? But it is our duty to educate a democracy; to warm its faith; to elevate its hope; to purify its morals, and to direct its energies. This is our high and sacred office. Yet how slightly have we considered this subject; when, everywhere it is held to be the first and legitimate duty of the State to provide judges and hangmen for the people; to provide the prison, the fetter, and the gallows. It is the duty of the State to destroy human beings, living minds, that bear the impress of the divine workmanship, however tarnished; and worse than this, it is held as a duty for the State to immure human beings in dungeons, to deprive them of the objects of the external world, and of God's creation; to create for them a living death, to turn the mind into a blank, and throw the warm gushings of human feelings, and sympathies, and affections, back into a fearful chaos. It is the duty of the State to punish crime, to send forth fearful retribution to those who break the law. But hitherto the half civilization of Congress, and the semi-barbarism of the State legislatures, and the divine right of demagogues, have not thought it a duty to provide for the people, pretended to be governed, the means of religious and intellectual advancement; to enable them to know and understand their duties, as regards this life and the life to come. Compelled to obey laws which they scarcely ever heard of, the necessity for which they cannot see, and yet not allowed to plead ignorance of those laws, the poor ignorant law-breaker is held up to the law's vindictiveness, and the bitter retribution of his fellows. The law is severe to punish crimes; it can kill the poor offending wretch, and send him before his Maker when it pleases. Powerful but impotent law! It judges of the act, it thinks that it knows the motive that led to it; but here it stops, and here it fails. It can punish; and in the very zeal of this sacred power, almost too awful to be placed in human hands, it punishes daily; but how inefficient are its punishments. When did they ever change the hardened offender? They coerce the *body* to convince the *mind*—vain effort! the great practical blunder of human society in all ages, and in all times. Should not the law be equally powerful to *prevent*, as to punish crime? how murderously unjust to punish, where we might prevent! Statesmen, legislators, how long will you dare to insult both heaven and man? how long will ye trust to penal statutes, public executions, dungeons, chains, and treadmills, instead of that high intellectual and moral influence, by which alone you ought to rule? Why, every chain you forge, every prison you build, every torment you invent, whether of perpetual silence or solitary confinement, which blast the mind to idiotcy you might have saved, is and shall be a disgrace to you, your country, and your times. (cheering, and cries of "true," "right," from several voices.) While you leave untouched those mighty means with which the strong arm of power invests you, of giving to the whole mass of the people, down to the lowest citizen king, that lives upon this free soil, a perfect acquaintance with his duty to God and man, and fitting opportunities for the full and free development of that immortal mind which but buds here, but shall blossom in eternal freedom hereafter.

THE QUARREL OF THE BEASTS ABOUT RANK.

BY LESSING.

There once arose a hot quarrel among the beasts, about rank. "To settle it, let us go to Man for counsel," said the Horse; "he is not a party in the quarrel, and can be impartial." "But has he sufficient understanding?" squeaked the Mole. "He needs the highest capacity to discover our perfections, which are often deeply hidden." "That is very wisely suggested," said the Hamster. "Yes," cried the Hedgehog, "I shall never believe Man has penetration enough." "Silence!" commanded the Horse. "It is well known, that he, who has the least confidence in the goodness of his cause, is ever readiest to doubt the sagacity of his judge."

Man appeared as judge. "A word with you," cried the majestic Lion, "before you declare judgment. "By what rule, Man, will you determine our worth?" "By what rule?" answered Man, "undoubtedly according to the degree in which you may be more or less useful to me." "Excellent!" replied the indignant Lion. "In that case, how far should I stand below the Ass? Man you cannot be our judge. Leave the assembly."

Man withdrew. "There," cried the scornful Mole, and the Hamster, and Hedghog assented, "You see! Horse, the Lion too, thinks Man cannot be our judge. The Lion thinks as we do." "But on better grounds than you!" said the Lion, casting upon them a contemptuous look.

The Lion continued: "In my view, this quarrel about rank is a wretched business. I care not whether you regard me first in rank, or as the last. It is sufficient for me that I know myself?" and then he walked out of the assembly. He was followed by the wise Elephant, the bold Tiger, the serious Bear, the sensible Fox, the noble Horse, and in short, all who felt, or thought they felt, their own worth.

Those who departed last, and murmured most, at the breaking up of the assembly, were the Ape and the Ass.

ANECDOTES.

A Significant Reply.—A pious man, being introduced to a young lady, inquired of her, "My young friend, are you resting in the Lord?" "No," she replied, very promptly; perceiving that he thought her an unusually hardened sinner, she added, "But I am *working* in the Lord."

Beautiful Case of Conscience in a Child.—A little girl, attending one of the private schools in Boston, did not know her way home. A messenger was expected to take her from school, but as he did not arrive, a sister pupil of the girl was requested to conduct her to her mother's house. For this service, the teacher gave her a cent. The children departed, but before going far, they met the messenger, who relieved the guide of her charge. She immediately returned to her teacher, and said, "I didn't show the little girl the way home, and so I have brought back your cent.

A Searching Question.—A quaker woman expostulated kindly with a dealer in spirituous liquors. He attempted to defend the traffic, by saying that he sold it to sober persons only. "And dost thou think it better to make drunkards of sober men, than to kill those already broken down with drunkenness?" said she. The question struck him so forcibly, that he found no peace of mind, until he abandoned the vile business forever.

Anecdote of Luther.—Martin Luther, when travelling *incog.* once heard a company of students discussing his character. One of them remarked, "There are some who cannot enough extol him, and thank God that by his means, they have discovered truth; but others, denounce him as an intolerable heretic; and such are chiefly the clergy."

"Aye, aye, said Luther, "I could have sworn it was the parsons."

FOR HOUSEKEEPERS AND FARMERS.

Washing Wollens.—If lye be put in the water in which wollens are washed, it will prevent their fulling up. Articles that have been injured by bad washing may be rendered much softer and more elastic, by mixing lye with the water in which they are washed. A quart of lye, of common strength, is about the right proportion for a pailful of rain-water.

Mildew.—If linen is badly mildewed, wash and rinse it thoroughly, rub soft soap into the mildewed parts, and then rub powdered chalk over the soap. Let it lay in the sun, on the grass, keeping it moist with a watering-pot. Every two days wash and rinse it, to prevent its mildewing again. Repeat the process of soap and chalk, and you will soon obliterate the most inveterate spots of mildew.

Sweet Potatoes.—The best method to keep these over winter, is to single very sound ones, before the frost has touched them, and put them in a *dry* cellar, covered six or eight inches with perfectly dry earth. If no air is allowed to get to them, and the cellar be dry, they will keep till May or June.

Husk Beds.—These are durable, convenient, and very healthy. The husks should be gathered as soon as they are ripe, and on a clear, dry day. The outer husks are rejected, and the softer, inner ones are collected and dried in the shade; when dry, the hard ends that were attached to the cob are cut off. They are then drawn through a hatchel or comb, so as to cut them into narrow slips. These, enclosed in a sack, or formed into a mattress, like prepared hair, will be found almost equal to the best moss or hair mattresses. With ordinary care, they will last, in good condition, from five to ten years; but it is a cleanly and wholesome practice to change the contents of beds oftener than that. In general, people prepare husk beds in an extremely uncomfortable manner. One would suppose they not only chose the hardest outer husks, but put in cobs and stalks likewise. If prepared according to the above directions, they make an extremely agreeable resting-place.

Smut in Wheat.—An old-fashioned farmer of some experience, far advanced in years, and who dates from Roxburgh, in Scotland, in a letter to the "Cultivator," says: "It should be borne in mind that smut is a very infectious disease; and seed wheat, even after it is pickled, should not be spread out to dry upon a floor, upon which smutted wheat had previously been threshed. Neither should it be put into smut-tainted sacks, for the purpose of carrying to the field."

He says he has "several times tried the experiment of inoculating seed-wheat with smut, after the seed has been pickled, limed, and dried, for sowing, by taking a sample of it in his hand, and rubbing it with the powder of smutball, then sowing it apart from the other. The result was, in every instance, smut in the produce of the inoculated samples, and none in the produce of the bulk from which they were taken. Smut is also sometimes taken to the field in unfermented dung, made from the straw of smutted wheat, of the former year's growth."—*Farmers' Cabinet.*

Condensing Properties of Stone.—Persons generally, are indifferent as to what species of stone is used in the walls of their buildings and cellars, and are disposed to look upon stone as only useful as a solid substance of great durability and cheapness.

Experienced builders well know that if they use brick which have been taken from the inside of an old chimney, in the wall of a brick house, the color of the smoke which has penetrated the old brick, will strike through the plastering in the inside of the wall, and make a stain upon it.

Cellar walls built of hard stones of many kinds are damp and moist in wet weather, and sweat in the same manner that a pitcher containing cold water is seen to sweat in a hot day. This, in both cases, is owing to the condensing of the atmosphere by the water and stone, upon the surfaces of the stone and pitcher.

Limestone walls do not produce such a result; and buildings constructed of lime stone, and cellar walls built of the same materials, give dry apartments.

There has been constructed at the Onondaga Salines, a large building, the walls of which are very thick—it is of limestone,—its apartments are as dry as a heated oven.

Granite hills and mountains do not suffer from drought, and fields, the surface of which are covered with stones, suffer less from drought than fields of the same description which are entirely free from stone.

Farmers would be gainers by carting upon their dry fields, hard stone, to promote moisture in dry weather.

The Granite Exchange in Wall street has a refrigerating influence on the surrounding atmosphere in hot weather. Its apartments have an atmosphere of lower temperature than the Phœnix building in the same street. The stove pipes corrode with rust in the summer months in the apartments of the Exchange from this cause.

Many kinds of stone absorb moisture. Such stone are not durable, unless placed in a situation where the frost will not reach the fluid, which penetrates the rock to a degree sufficient to crystalize it, and by that means produce expansion, which breaks the stone in pieces.

Many kinds of black slate are impervious to wet, and to this cause is ascribed the great durability of grave stones made of this material.

It St. Paul's church yard, on Broadway, are grave stones made of red sandstone which have been but a few years set in the ground, now nearly split to pieces by the wet and frost.

The stone steps of the City Hall which are quite modern, are separated in the joints by the water penetrating, and the frost following produces expansion, a little at a time, until at last, large open joints are visible between these heavy masses of stone. Such causes are continually producing great changes on the surface of our globe.—*Journal of Commerce.*

Miscellaneous Items.

Great Rains.—In the neighborhood of Springfield and Northampton, Mass. there have lately been rains more heavy than any in the remembrance of the oldest inhabitants. A feeder of the great Hampshire and Hampden canal, a few miles above Westfield, broke away, and the water in its course carried away about 60 feet of the embankment of the Western railroad track, which however, was speedily repaired. Several other places on the track were slightly injured. The principle loss and damage by the rain appears to have occurred in the Western part of Hampshire county, and near Northampton. Roads were rendered impassable, and bridges, mill-dams, saw-mills, &c. were carried away.

A Caution.—A few days ago, the family of a farmer of Sunbury, Pa. baked some pies in the morning, and sat them in the cellar to cool for dinner. When one of them was cut, out hopped a snake, to the utter amazement of all at the table. It is presumed that he crawled between the upper and under crust while the pie was cooling on the cellar floor.

Bunker Hill Monument—Steam Car.—The steam car for conveying passengers to the top of Bunker Hill Monument has been put in operation, since which time numbers of ladies and gentlemen have gone up and down each day. About four minutes are occupied in the ascent, and only about half that time in the descent. The machinery and car are perfectly safe, and the passage up and down very agreeable. The car will accommodate six persons standing. The prospect from the top is unequalled.—*Bunker Hill Aurora.*

Remarkable Discovery.—A discovery has been made in Africa, not far from Boussissi, of an ancient bridge, spanning by a single arch the stream of the Oned Herbida, which has given rise to many speculations. It is in perfect preservation; and a comparison of the cement used in its construction with that found in the ruins of Hippona, is said to suggest an antiquity of not less than thirteen or fourteen centuries.

Blessings of Slavery.—We learn from a Louisiana paper that a short time since, two runaway negroes from the plantation of Robert Brashears were captured on the Bayou Salle Bay by three white persons who were in two boats. The negroes were then tied and placed in a boat with Mr. B. L. Wilcox, of Bayou Salle, who had with him three double barreled guns, and ammunition. They were proceeding to Bayou Salle, and when the boats were about 200 yards apart, Wilcox untied them for the purpose of having them to row; the negroes pounced on to him, and threw him overboard, shot him through the head, and then attempted to shoot the other two men, and pursued them for some distance when they changed their course. The alarm was given to the citizens of lower Bayou Salle, who immediately went in pursuit of the negroes; they, however, were not to be found, as they had succeeded in making the Cypre Mort woods, where they were discovered on Friday morning last. One of them, named Rollin, was arrested, and the other, after wounding Mr. T. Lebeauve, was shot in the heart, and killed by that gentleman. Rollin was immediately tried and sentenced to be executed.

Female Heroism.—In a beautiful little clearing surrounded by extensive forests, on the English river above the mill of A. C. Moore, Esq. in the town of Mooers, is situated the newly erected cottage of Asahel Starks, a hardy pioneer of the wilderness. Business requiring the absence of Mr. Starks for a week, his wife and three small children were the only occupants of his house. As night approached, a large, half-famished wolf was discovered near the house: the door was closed, but the wolf crawled under the floor of the house, and by constant growling so alarmed the family that they took refuge in the garret. He retired to the woods at the dawn of day, and Mrs. Starks sent her little son to Mr. Young's, at the mill, for a gun, which she charged heavily with buck-shot. At evening the wolf again approached the dwelling, when Mrs. Starks raised the window and taking deliberate aim shot the wolf dead on the spot, she suffering only a slight injury by the heavy recoil.—*Plattsburgh Whig.*

Mutiny.—We learn from the Salem Mercury of this morning, that the ship Sumatra, from Salem, arrived at Batavia, May 3d. A letter from the captain states that on the 21st of April, off Java head, he saw a vessel in distress, ran down, and discovered it to be the British bark Kilmers, of Glasgow, and to his astonishment, the only person he saw was a female, who appeared frantic with despair. The captain sent a boat and took her on board the Sumatra.

She was a young lady, eighteen years of age, the wife of Captain Smith of the Barque—she stated that the Kilmers left Batavia two months previous, for Europe; that soon after leaving, the crew mutinied, and came near killing the captain (her husband) and herself—but the captain finally succeeded in securing them below in different parts of the ship—and endeavored with only two boys to assist him, to work the ship back to Batavia, and on the morning previous to her meeting them, she missed her husband and the boys. She thought that a part of the crew in the night had freed themselves, and thrown the captain and the boys overboard, and taken the boat and pulled for land.

In 20 minutes after she got on board the "Sumatra," I perceived, by the aid of my glass, the men crawling from the hatches and liberating each other; they then ran aft, and put her "helm hard up," and her head sails filled—I immediately "filled away" the "Sumatra," and gathering head way very quickly enabled us to avoid them. They tacked several times after us—the next morning she was fifteen miles to leeward. The Dutch government took care of the lady, as there is no English consul here.

Fruit.—Peaches are selling at *eighteen cents* per bushel in Louisville, Ky. and at three cents apiece in New-York.

Missions.—The receipts of the American Board of Missions during the year ending 30th July, were $316,583 35. Pretty well for hard times.—*Journal of Commerce.*

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